

DOCTRINAL HELPS

by W.C. Morro

A doctrinal reference guide covering the foundational teachings of the Christian faith, beginning with how the Bible came to us. Dr. Morro explains the divisions of Scripture, the languages of the Bible, and key doctrines in accessible terms.

11 Chapters

Table of Contents

1. DH - 01-The Bible 01 ■ How We Got Our Bible
2. DH - 02-The Bible 02 ■ Bible Dispensations
3. DH - 03-The Bible 03 ■ The Bible as Devotional Literature
4. DH - 04-The Bible 04 ■ Jesus Biblically Defined
5. DH - 05-The Church 01 ■ The New Testament Church
6. DH - 06-The Place of Christian Baptism
7. DH - 07-The Church 03 ■ The Place of the Lord's Table
8. DH - 08-The Church 04 ■ The Place of the Holy Spirit in the New Testament Church
9. DH - 09-The Church 05 ■ The Place of Missions in the New Testament Church
10. DH - 10-The Church 06 ■ The Place of Christian Stewardship in the New Testament ...
11. DH - 11-The Church 07 ■ The Disciples of Christ

DH - 01-The Bible 01 ■ How We Got Our Bible

THE BIBLE I. HOW WE GOT OUR BIBLE W. C. MORRO, PH.D. Our Bible is divided into two parts. Such a division is necessary because of the difference in its subject-matter. The first part is Jewish; the second part Christian. The language of Christ implied that he was introducing a new order of things (e.g. Matthew 5:17-18; Matthew 26:28; Luke 22:20, cf. John 1:17), and hence it was natural for the writings which developed out of his system to be gathered into a body distinct from the old. The former of these parts is known as the Old Testament; and the latter, the New Testament. These names arose out of the conceptions of the New Testament writers. Fundamental in the Jewish system is the Covenant idea. The mutual relationship between God and Israel was fixed by the Covenant between them. Hence Paul speaks of the books of Moses as the "Old Covenant" (2 Corinthians 3:14). This term would naturally come to include all of the Jewish writings in exactly the same way that the term Law did (John 10:34; 1 Corinthians 14:21).

It was also natural for the Christian writings to become known as the New Covenant, for this term was applied to the Christian system by both Christ (Luke 22:20) and Paul (2 Corinthians 3:6). But the Greek word for Covenant also means Testament, and in a well-known passage in Hebrews it is difficult to decide whether the word should be translated by Covenant or by Testament (Hebrews 9:15-18). In the Latin, Testament was the meaning assigned in this and other passages, so that when a Latin translation of the New Testament was made the Greek word was uniformly translated *testamentum*. Hence the Jewish and Christian writings came to be known as the Old and New Testaments. These names were adopted as early as the second century after Christ and have remained in constant use ever since.

The Authors and Dates of Books. The books which constitute the Bible were written at various times and by many authors. the period from the writing of the first of these books to that of the last cannot have been less than thirteen centuries. Most of this time was spent in producing the books of the Old Testament. It came into existence slowly. The date of many of these books and the names of their authors are now alike unknown. In many cases the conjectures of earlier ages are our sole source of information and these conjectures are historically improbable. In other cases we know the name of the author and approximately the date when his book was written. According to the Jewish manner of reckoning, their scriptures, our Old Testament, consisted of twenty-four books. Josephus mentions only twenty-two books (Against Apion, 1:8), but 4 Esdras and other Jewish authorities know of twenty-four. Origen and Jerome give the number of books in the Jewish scriptures as twenty-four. Josephus probably considered Ruth to be a part of Judges, and Lamentations a part of Jeremiah. Origen says this was done in his day (Euseb., VI. 25).

There were five books of Law (Genesis, Exodus, Leviticus, Numbers and Deuteronomy); eight books of the prophets (Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the Twelve, that is, the Minor Prophets, but counted as one book); and eleven books of the Sacred Writings (Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, and Chronicles). The division of Samuel, Kings, Chronicles and Ezra-Nehemiah into two books each belongs to later times. This added four more books, and these with the eleven

additional one, resulting from the resolving of the Minor Prophets into twelve instead of one, brings the total up to thirty-nine, the number which we now count as composing the Old Testament.

According to Jewish belief the five books of the Law were written by Moses, and this view was not dissented from till comparatively recent times. Jesus evidently held to this view (Matthew 8:4; Luke 20:37; Luke 24:27; John 5:46; John 7:19). A group of modern scholars have denied the Mosaic authorship and assign these books to a later time than the traditional date. This is one of the fundamental differences between the scholars who adhere to former views and those who designate themselves as modern. The latter class substitute a plurality of authors for the single one, Moses, advocated by the former group, and hold that the books are the result of a long historical process within which they passed through many rescensions, taking finally the form in which we now possess them. They hold that the earliest books from which were developed our Pentateuch could not have been written prior to the eighth century, while the completed form took shape subsequent to the Exile. Those who hold to the Mosaic authorship believe them to have been written as early as the fourteenth century. The books of Joshua, Judges, Samuel and Kings, were so named because these persons were prominent in them. Their authors are not known. The books of Isaiah, Jeremiah and Ezekiel were written by the prophets whose names they bear, and this is true for the most part of the Minor Prophets. The poetical books, like modern hymn books, were compiled from many authors. David certainly wrote a number of the Psalms. The authorship and the date of most of the other books are uncertain. They were all completed at some date between three and four hundred years before Christ. The books of the New Testament were written within a half century. The earliest cannot have been written prior to 50 A.D. and the latest was produced before 100 A.D. Hence unlike the Old Testament, the New Testament was the product of one generation and of the spiritual impulse and uplift which came from the establishment of the religion of Jesus. It is believed that these books were the work of eight authors. The earliest was probably Paul's first Epistle to the Thessalonians, though according to one theory as to the date of James, it is barely possible that this small book is earlier. I Thessalonians is usually thought to have been written in 52 A.D. This, Paul's earliest book, was followed in order by II Thessalonians, in 53 A.D.; I Corinthians, II Corinthians and Galatians in 57 A.D.; Romans the next year; Philippians, Philemon, Colossians and Ephesians in 62 A.D.; I Timothy and Titus in 67 A.D., and II Timothy in 68 A.D. These may not be the exact years of the writing of these epistles, but this is their relative order and the approximate date of their composition.

Somewhere near 65 A.D. Mark wrote the Gospel which bears his name. It is believed on the testimony of Papias, an early Christian Father, to be substantially the Gospel of Peter, for whom Mark acted as secretary. Somewhat later, our first Gospel was written. Papias says that Matthew wrote the Oracles (Logia) of Jesus in Hebrew, but our first Gospel was evidently composed in Greek. For this and other reasons it is thought to be a rescension of Matthew's work. His name is not inappropriately attached to it. A few years after this the third Gospel was written by Luke, "the beloved Physician," from material which he carefully collected from those who had been eye-witnesses of the scenes described (Luke 1:1-4). It is evident that he was not a personal follower of the Lord. He also wrote Acts of Apostles (Acts 1:1). The fourth Gospel was written late, probably not much before 100 A.D. by "the disciple whom Jesus loved" (John 21:20; John 21:24). Gallons of ink have been consumed in the discussion as to which disciple this was. While many

stoutly deny this, the identification of him with John, the son of Zebedee, has never lacked noble names. Since the opening of the twentieth century the Unitarian, James Drummond; the Anglican, William Sanday, and the Catholic, Theodore Calmes, have written in advocacy of this position. The same hand that wrote the Gospel unquestionably penned the I, II, and III Epistles of John. The author of the book of Revelation was also named John, and although the style and language are very different from those of the Gospel and the Epistles, these do not present insurmountable obstacles to the belief that the author was one and the same person. All of these Johannine writings were among the latest if not the very latest of the New Testament books. The Epistle of James was written by James, the brother of the Lord, the bishop of Jerusalem. The Epistle of Jude was written by his brother (Jude 1:1). Both books were late, though their dates can be determined with no precision. The Epistles of Peter must have been written late in the life of that apostle. Of the genuineness of the first Epistle there is scarcely any doubt, but the marked differences in style, language, and thought between it and II Peter have led many scholars both ancient and modern to doubt the Apostolic origin of the latter. It must be admitted that of all New Testament books it is the least satisfactorily attested.

Inspiration.

One factor in the producing of these writings which must be considered is inspiration. In the past a wrong method has been employed in determining the nature of this. It has been customary to define carefully what inspiration is and then explain the inspiration of the sacred writers and their productions in conformity with this theory. A better method is to collect the facts which the Bible states and clearly implies and induct the theory of inspiration from these. What, then, are the facts? There are certain persons mentioned in both the Old and the New Testaments who believed themselves to be guided in their utterances by the Spirit of God. Repeatedly it is said that "The Lord spoke unto Moses." Isaiah states that his book records the "vision" or the "burden" which the prophet "did see" (Is. 1:1, 13:1) and he represents himself as speaking on behalf of God. To Jeremiah "the word of the Lord came" (Jeremiah 1:2). Ezekiel tells of a vision which appeared to him and he was made to eat a book, a symbolical representation of the fact of his inspiration (2:8 to 3:3). He was then addressed in the following words, "Son of man, all my words that I shall speak unto thee receive in thy heart and hear with thine ears. And go, get thee to them of the captivity . . . and speak unto them and tell them" (3:10, 11). Micah speaking of himself says, "I truly am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression and to Israel his sin" (3:8).

Other prophets were conscious of the same power (Nahum 1:1; Habakkuk 1:1; Haggai 1:1; Zechariah 1:1; Malachi 1:1). Paul repeatedly claims that he speaks for the Lord (Acts 27:23; 1 Corinthians 2:16 cf. 1 Peter 4:11). In a preeminent degree this was true of Christ. He spoke for God. This inspired utterance of prophet, apostle, and the Christ naturally passed to their writings. This is the view which Christ and the New Testament writers take of the Old Testament (Mark 12:36; Matthew 1:22; Matthew 15:4; Acts 1:16; Romans 3:2; Romans 9:25; Hebrews 1:1). There was also a growing conviction that the New Testament writings too possessed this inspiration (2 Timothy 3:16; 2 Peter 3:15-16). It is evident therefore that we are to attach to the holy men and to their writings an inspiration from God. In this practically all believers are agreed, but there has been large disagreement in the effort to define the mental state of those inspired and the degree and nature of the authority which the inspiration communicated to them. In all theories there is a

tendency to gravitate towards one or the other of two extremes. One is literalism, in which the mind of the medium is dominated entirely by the Spirit; his faculties are under suspension and are used by the Spirit as a player uses the strings of a harp. The tendency of this theory is to make the very words and the cast of the sentence of the scriptures to be the subject of inspiration. The other extreme tends towards reducing the inspiration to that degree only which belongs to poetry, works of art and of genius. Both extremes are incorrect. Somewhere between lies the truth, but no theory of inspiration has ever been formed which includes all of the truth or has proven to be all adequate induction of the facts. The truth is that no Bible writer attempts to explain the process of inspiration. His sole interest was in the fact that he proclaimed the truths of God. Two points should be noted. First, inspiration did not destroy the individuality of the man. As Augustine said, *Inspiratus a Deo sed tamen homo* ("Inspired by God, yet a man"). Paul remained Paul and Peter remained Peter. Inspiration did not interfere with the marked personality of Isaiah nor cause him to write a style or "language of the Holy Ghost."

Second, inspiration did not do away with the necessity of study, research, and investigation in those subjects especially in which investigation could determine the truth. Luke states that in writing a life of Christ, he received his information from those who had been eye-witnesses and further that he submitted it to a careful examination (Luke 1:1-4). Other truths were beyond investigation and these were communicated by revelation.

Canons. The idea of the Canon of scripture is that there is a collection of writings marked off as peculiarly sacred and as having divine authority. There is both an Old Testament canon and a New Testament canon. Because the historical process by which it was established is better known, the New Testament Canon is considered first. No New Testament writer betrays any anticipations of a New Testament canon. Inspiration did not reveal that certain books were to be accepted as authoritative and divine and others as human and without authority. The forming of the Canon was a purely human process, made necessary by certain difficulties which the early church found besetting its life. The formation of the Canon was most emphatically an historical process which developed gradually and may be marked off into certain definite stages. No council was ever convened to declare what books were canonical and what were not. Almost all of the ancient councils made pronouncements as to what books were to be accepted as canonical, it is true, but these declarations were simply statements of the sentiments of the church on this topic at that time. They mark states of the process and are of interest because they help us to trace the development of the idea of the Canon. The first motive for a New Testament canon was the fact, that there was a model for it in the Canon of the Old Testament. Another was to determine what books were to be read in public worship. In some places there was a laxness in this and in others a strictness. The feeling developed that the books which were to be used in the worship of the church should be restricted to those which were authoritative and would edify. But the most impelling reason for the creation of a canon was the controversies which arose between the church and certain heretical Gnostic sects. These sects had numerous books which purported to be divine revelations. The Catholic Church retorted that these books were without authority and very naturally was led to make a list of the books which it believed to be authoritative. All others were naturally excluded. For these reasons the New Testament canon was established. The Old Testament was the scriptures of Christ and the first generation of his followers. The writings of the early Christians were not at first recognized as scripture, but early in the second century a

distinction made between the writings of the Apostles and other men. There followed lists of these books which were of apostolic origin. The earliest known list is Marcion's (140 A.D.) table of the Pauline Epistles. Irenaeus (185 A.D.) recognizes four and only four Gospels. From near the close of the second century comes the Muratorian Canon, which contains a list of the New Covenant. A few of the New Testament books are omitted. Thus by 200 A.D. the Canon was practically complete, though in certain sections some books were doubted during the third and even as late as the fourth century.

About 325 A.D. Eusebius, the Father of Church History, describes the New Testament of his time. He names all of the books which now compose our New Testament, stating, however, that James, Jude, 2 Peter 2:1-22 and 3 John, were questioned by a small minority. He then gives a list of books that were decidedly rejected. Among them are Hermas, Acts of Paul, Apocalypse of Peter, Barnabas, etc. Why was one class accepted and the other rejected? As said above, it was not because of the arbitrary verdict of external authority. The selections were made for a reason which is analogous to that process of reasoning by which we decide whether a book is an English classic, except that in the latter case the ground of decision is the literary qualities and the style, while in the former it was the religious value and the apostolic origin. That which commended itself to the church as possessing divine qualities was placed within the Canon. Otherwise it was rejected. As Westcott says, the Canon was fixed by a "divine instinct." The origin of the Old Testament Canon is obscure because of lack of knowledge concerning it. No doubt the motives which gave rise to it were similar to those which produced the Canon of the New Testament. From the scanty information at our command it seems probable that the Canon of the Old Testament was permanently fixed much later than one would suppose. A council of Rabbis was held at Jamnia about 90 A.D. and the question was then debated whether Ecclesiastes and the Song of Songs were canonical. Esther also was questioned at even a later date than this. Josephus in writing near the end of the first Christian century gives a list of the recognized Jewish sacred books and offers an explanation as to why they were canonized.

It is therefore practically certain that, with the exception of an occasionally expressed doubt concerning a few books, the Old Testament Canon was fixed before the time of Christ. In the case of the majority of the Old Testament books this was done much earlier. Probably the familiar division of these books into the Law, the Prophets and the Psalms (or writings) indicates stages in the canonization of the Jewish sacred books. This threefold division is earliest mentioned in the prologue to Ecclesiasticus (about 200 A. D.). The formation of the Canon, especially of the books of the Law and of the Prophets at least, must have been largely completed at that time. The Jewish story that Ezra completed the Canon must be set aside as mythical.

Language. The Old Testament books were written in Hebrew except portions of Ezra and Daniel, which were in Aramaic, a kindred language. The Old Testament books were translated into Greek when the number of Greek speaking Jews became sufficiently great to demand this. This Greek translation is known as the Septuagint. According to tradition it was made during the reign of Ptolemy Philadelphus (284-247 B.C.) The translation was certainly complete by the time of the writing of Ecclesiasticus (1:1). Attached to this translation were a number of books which were originally written in Greek. These books compose our present Old Testament Apocrypha, but they were never regarded by the Jews as of equal value to the books of the Old Testament. The New Testament books were all written in Greek; one or two of them may have been compiled from

memoranda which were written in Aramaic, though it is certain that no one is a translation from an Aramaic original. In the early Christian church both the Old and the New Testament scriptures were usually read in Greek. This is true even in countries where Latin was the usual language, such as Rome itself. In time, however, Christianity found its way into lands where Greek was not freely spoken and a Latin translation became a necessity. The first Latin translation was probably made in Northern Africa. In time this translation became unsatisfactory on account of corruptions which crept into it through the free way in which scribes altered it, and a new translation into Latin became necessary. This was made by Jerome in the last quarter of the fourth century. It was partly a revision of the Old Latin translation and partly a translation from the Greek and Hebrew. The Apocryphal books were translated and embodied in this Latin Bible, which is called the Vulgate. The Catholic Council of Trent (1546 A.D.) declared this Latin Vulgate to be "sacred and canonical" and anathematized any one who did not accept it and all the books contained in it. This accounts for the fact that the Roman Catholic Bible contains the Apocrypha and that it is the doctrine of this church to accept these books as equally as authoritative as the books of the Old Testament. All Protestant Bibles are translated directly from the Hebrew, which does not contain the Apocrypha. Hence no Protestant church regards the Apocryphal books as scripture.

Manuscripts.

Until printing was invented, which was in 1454 A.D. the Bible was preserved in hand-written manuscripts upon either parchment, vellum, or papyrus. In making these copies the scribes were seldom accurate and so the earliest, carefully written manuscripts are of great value because presumably they preserve the language more exactly as it was expressed in the original autographs. The oldest Hebrew manuscripts of the Old Testament date from the ninth Christian century. All now in existence are practically identical even almost to the very letters. This shows that the scribes must have been extremely careful in making their copies. To this fact the Talmud bears witness. The variations from our Hebrew Bible of the Samaritan Pentateuch and the old translations show that in earlier times the same care was not exercised. This scrupulous care in making copies of the Hebrew Bible began probably shortly before 100 A.D.). At this time the Rabbis evidently selected the manuscript which seemed to them to be best and all subsequent copies were made from it. The Greek manuscripts of the New Testament and the Septuagint are much older. The total number of such manuscripts runs considerably over a thousand, but many of these are from later times.

There are two great manuscripts of the entire Bible (though one has suffered the loss of some leaves) which date from the fourth Christian century. One is in the Vatican at Rome and is called the Codex Vaticanus and the other is in St. Petersburg and is called the Codex Sinaiticus because it was discovered in a monastery on Mount Sinai by Tischendorf in 1844 A.D. Both of these manuscripts were written with great care and are of priceless value. There are also two manuscripts of the fifth century, the Codex Alexandrinus, now in England, and the Codex Ephraemi, now in Paris. They are of much less value than the two previously mentioned. The Codex Bezae now in the Cambridge University library, is of the sixth century. It is of questionable value since it differs in many ways from the standard text. Besides these there are a number of fragments of quite early date, one small fragment of the Gospels belonging to the third century, and recently discovered papyrus fragments of this century and even of the second. A recently discovered manuscript of the Gospels now in Detroit and known as the Freer manuscript is early

and valuable, probably as early as the fourth century. The Vulgate translation was made by Jerome in 384-6 A.D. and the earliest manuscript of it dates from the early eighth century. More than 8,000 manuscripts of the Vulgate are in existence. When printing was invented in the fifteenth century the Bible was printed in all languages and the copying of manuscripts ceased. Prior to this the English translation of the Gospel of John made by Bede, the translation of the entire Bible by Wycliffe, and the other early translations of portions of the Bible existed in manuscript only. The English Bible. A number of the European continental countries possessed a printed Bible before England. In Germany, for example, the Bible had been printed eighteen times before Luther's in 1522. The first portion of the English Bible was not printed till 1525; the entire Bible in English was not printed till 1535; and it was not till 1538 that it was printed in England. The history of the English Bible began with Tyndale and not with Wycliffe. It was his work more than that of any other man to give its characteristic shape to the English Bible. He studied in both Oxford and Cambridge and his mind became filled with the "new learning" of these times. After leaving the University he was involved in many controversies, in one of which he vowed that if God permit he would make it possible for the ploughboy to know more of the scriptures than was then known by the learned men of England. This determined that his translation should be for the people and not for scholars.

He had to leave England to carry on his work of translation and in Cologne in 1525 he had printed ten sheets of the New Testament when he was stopped by the authorities. He managed to escape and completed his task in Worms, so that in 1526 the English New Testament was for sale in England. He kept busy preparing further editions of the New Testament and in translating the Old Testament till his death in 1536. Tyndale made his translation from the Greek and Hebrew, though he compared it with the Latin. He was probably assisted by Miles Coverdale, who did at least continue his work after Tyndale's death. It was he that printed the first complete English Bible, which was in 1535. He was not so thorough a scholar as Tyndale and disclaims the distinction of making an original translation. He possessed one gift, however, which amounted to genius. He had all ear for delicacy, beauty and sonority of expression, and to him more than to any other we are indebted for the rhythm and music of our English version.

There followed in 1537 a translation bearing the name of Thomas Matthew, which is probably all alias for John Rogers. This was not an original translation but a compilation from the work of Tyndale and Coverdale. It is notable for the reason that it was issued "with the kinges most gracyous lycence." In 1539 a new edition was issued by Taverner. It was little more than a revision of the work of his predecessors and exerted but little influence. In the same year there was issued the Great Bible, which differs from its predecessors in that it was not merely authorized by royal authority but printed under the direction of the government. It was planned by Cromwell and was printed under the direction of Coverdale. It was the first genuine authorized version of the English Bible.

There were many other editions of the Bible printed during the second half of the sixteenth century. Among them were the Genevan Bible which was issued by the Calvinistic exiles from England; the Bishops' Bible revised by the Bishops and other learned men of England; and the Reims and Douai version which is Roman Catholic in its origin and was printed to counteract the effect of the numerous Protestant translations. In 1604 was begun the revision of the Bible which was printed in 1611 and is in a supreme sense the authorized version. It was planned by James I and it was the result of an effort to have one uniform translation. The work of translation was left to

a committee of forty-seven scholars who were chosen because of their scholarship and without regard to party. All previous translations were drawn upon. Two years and nine months were occupied in completing the revision and nine months more in preparing it for the press. Probably no translation of the Bible into any tongue has been so excellently done. Its worth is almost beyond praise. In 1870 the Convocation of Canterbury appointed a committee to consider the subject of revision. This was felt to be necessary because of the changes in the English language and the advance in Greek and Hebrew scholarship. A committee to undertake the task of revision was appointed which was authorized to invite scholars of other religious bodies to assist. Two companies, one for the revision of the Old Testament and the other for the revision of the New Testament, were soon at work.

Similar companies were formed in America to whom the work of the English companies was submitted for consideration. They also made suggestions which were in part adopted and were printed entire as an appendix to the work. In one respect the translation of the New Testament was a marked advance over any previous English translation. It was based upon a reconstructed Greek text which more perfectly represents the original. Eleven years were required to complete the translation of the New Testament and three additional ones for the Old Testament. Much criticism has been expended on the revision but it has surely though slowly established its suitability for public and private use. The American company agreed not to publish a version of the Bible embodying their suggestions until after fourteen years had passed. This company maintained its organization and perfected its work so that in 1901 there was issued the American Standard revision embodying all the suggestions made originally by the American Company and some others. This has very largely superseded the original revision of 1881 and 1885.

DH - 02-The Bible 02 ■ Bible Dispensations

THE BIBLE II. BIBLE DISPENSATIONS

J. J. HALEY The four ages or periods in the history of human redemption, spoken of as dispensations of Religion, are the Patriarchal, the Jewish, the Christian, and the Millennial; for all practical purposes, but three, as the millennium is but the final conquest and further extension of the Gospel age. These economies of God's dealings with the race mark the different stages in the progress of divine revelation and human salvation. The age of the Patriarchs, extending from Adam to Moses, and lasting, approximately, 2,500 years, according to the Usher chronology, is the dispensation of foundations and promises. The Jewish or Mosaic age, embracing a period of 1500 years, from Moses to Christ, is the dispensation of preparation and education. The Christian age, sometimes called the dispensation of the Holy Spirit, covering that period of time reaching from the first Pentecost after the resurrection of Christ to his second coming, is the dispensation of realization and the fulness of time. The thousand years of our Lord's personal reign on earth, called the millennium, which will extend from the beginning of his second manifestation to the close of the present world order of human affairs, may be regarded as the dispensation of consummation and final victory. As this age is still prophetic and does not come within the scope of possible historical treatment, it will not be considered at length in this paper. The dispensational book of the Bible is the epistle to the Hebrews. This inspired production of the first century, Pauline in substance if not in authorship, traces the history of God's redemptive manifestation from the initial "in" of Genesis to the final "amen" of Revelation. The author's point of view is that of the "Covenants," which he compares, somewhat in detail, for the purpose of demonstrating the superiority of Christianity and the Christian age over all preceding developments, as the finished product is more perfect than the different stages of its growth. The terminology of the Hebrew writer is sacrificial and legal. He describes the Christian religion in terms of the Jewish temple and priesthood. These priestly phrases, temple metaphors, and the familiar words of a ceremonial faith, addressed to the Jewish people who could understand them, are everywhere penetrated and illuminated by spiritual and ethical conceptions of the New Age under Jesus Christ. The historical and spiritual attitude of the writer is pentecostal. Looking back from the viewpoint of the ratification of the New Covenant and the beginning of the church on the day of Pentecost, his enlarged vision takes in the entire field of a gradually unfolding redemption, and a progressive revelation, from Eden to the descent of the Holy Spirit, fifty days after the resurrection of Christ; and from this beginning of the New Dispensation on through the reign of Christ in the church to his second coming without a sin offering in order to complete eternal salvation. All dispensational distractions, peculiarities, and problems converge and culminate at Pentecost or emerge from it.

Whether we look from this point of view back to the beginning or forward to the end, the history of this phenomenal day in the evolution of the Kingdom of God puts a key into our hands for the solution of all fundamental problems.

1. The Covenant Problem.

2. The Kingdom Problem.
3. The Problem of the Holy Spirit.
4. The Problem of Spiritual Power.
5. The Ecclesiastical Problem--the Beginning of the Church.
6. The Problem of Salvation.
7. The Problem of the Ordinances.

I. THE PROBLEM OF THE COVENANTS. In our book of the dispensations, chapter eight, the writer gives its an analysis of the characteristic differences between the old economics and the new under forms of the Mosaic and Christian Covenants. The purposes and peculiarities of the two are made to stand over against each other in contrast as proof and illustration of the superiority of the New Age under the reign of Christ.

1. The essential inwardness and moral righteousness of the new covenant in contrast to the external and ceremonial character of the old. "I will put my law in their inward parts and write it in their hearts" (ver. 10). The covenant of circumcision, a patriarchal institution, was in the flesh; that of Mt. Sinai was inscribed on tables of stone; that of Mt. Zion on fleshly tables of the heart, the moral nature of man. As Paul said to the Corinthians: "For as much as ye are manifestly declared to be the epistles of Christ, ministered by us, written not with ink, but with the Spirit of the Living God, not on tables of stone, but in fleshly tables of the heart" (2 Corinthians 3:3). The terms of admission to the old legal and ceremonial dispensations were to be born in Abraham's house or to be bought with his money. The only conditions that ever conferred the right of initiation into the Abrahamic and Mosaic covenants including proselytes and the natural descendants of Abraham, were fleshly descent, property, and circumcision. The terms of induction into the new and better covenant, the church of Christ, established on better promises, reach down to the deepest springs of the regenerate life, the new birth, the renovation of the soul, the purification of the heart by faith and love. This antithesis so vividly drawn is between a legal and a spiritual dispensation of religion, between the law and the Gospel, between the bondage of the letter and the freedom of the spirit. Law is compulsory and operates from without; the Gospel of the new covenant is voluntary and operates from within. Law rules by force; the gospel of the grace of God rules by love. Law, therefore, can punish but it cannot reform; the gospel reforms, but it does not punish. Law is coercive; the gospel is persuasive. Law appeals to the fear of physical punishment; the gospel appeals to reason and conscience, and has behind it a fund of motives drawn from two worlds. The law may keep outward order but it cannot produce an inward change. It may cage the lion but cannot change him into a lamb. Compulsion may force a temporary change of conduct; but it cannot produce a permanent change of character. There can be no change of heart, no transformation of character, no inspiration or exaltation of life, unless it begins from within. This is the philosophy of the declaration, I will put my law in their inward parts and write it in their hearts, and I will be to them a God and they shall be to me a people."

2. The universality of the knowledge of God in the new covenant against a limited and partial knowledge under the old, "They shall not teach every man his fellow citizen and every man his brother, saying know the Lord, for all shall know me from the least to the greatest of them" (ver.

11). This universal God-knowledge which shall characterize the New Dispensation is predicated only of the covenanters; not everybody in the world shall know God, but everybody in the covenant shall know him. This stands out with undoubted clearness when we consider the contrast in the mind of the writer. The old covenant with which he is here contrasting the new had thousands of unconscious infants in it who did not know their right hand from their left, and who had to be taught by their fellow citizens and their brethren to know the Lord, as soon as they were capable of apprehending religious truth; and there were also multitudes of wicked men who disregarded and rejected the moral provisions of the covenant, and hence had no experimental knowledge of God. In sharp and striking contrast to these classes, the one ignorant of God from unconsciousness and the other from wickedness, the writer says, in the new and better covenant there will be no necessity to teach its subjects to know the Lord, for God-knowledge is the first condition of entrance, hence all shall know Him from the least to the greatest.

3. Complete redemption in the plenary remission of sins over against the partial "and temporary pardon of the legal dispensation of Moses. "For I will be merciful to their iniquities, and their sins will I remember no more" (ver. 12). The sinless purity and perfect spirituality of the High Priest of the New Age, his perpetuity in office and the nature of his offering, enabled him to free the conscience of the sinner by a perfect pardon, and to become the author of eternal, not temporal salvation, to all them that obey. The forgiveness of sins under the Aaronic priesthood was temporary and partial. The business of a legal scheme of salvation is to inflict penalties for all failures to keep the law, not to be merciful to the iniquities of its subjects. In the redemptive purpose that God was working out through the ages the chief design of the law was to demonstrate the impotency of legalism to free the human soul from the consciousness of sin. This could only be done by the sacrifice of our Lord's humanity on the altar of his divinity, perfecting thereby the divine arrangement that enables God to have mercy on our unrighteousness and to remember our iniquities no more forever.

4. The New Covenant had been enacted when the Hebrew epistle was written. "He is (present tense) the mediator of a better covenant, which hath been (past tense) upon better promises" (Hebrews 8:6). As the Christian Dispensation embodies and represents the New Covenant, the covenant as a matter of course began with the dispensation. Hence when the church was organized on the Day of Pentecost, A.D. 34, the covenant was established and ratified. This can be shown by a comparison of the conditions and characteristics of the covenant with the facts that transpired on Pentecost as recorded in the second chapter of Acts. a. "With the house of Israel and the house of Judah" (Hebrews 8:8).

"Jews devout men," "Ye men of Israel hear these words" (Acts 2:5; Acts 2:22). b. "I will put my law in their inward parts and write it in their hearts" (Hebrews 8:10).

"When they heard this they were pricked in their heart" (Acts 2:37). c. "All shall know me from the least to the greatest" (Hebrews 8:11).

"As many as gladly received his word were baptized" (Acts 2:41). d. "Their sins and their iniquities I will remember no more" (Hebrews 8:12).

"For the remission of sins" (Acts 2:38). e. The shedding of Christ's blood connected with the establishment and ratification of the New Covenant (Matthew 26:18; Matthew 26:27-28). So the

new and better covenant prophesied by Jeremiah and historically described by the writer of the Hebrew letter was incorporated into the Christian Dispensation on the Day of Pentecost, the beginning of our Lord's earthly reign through his church.

II. THE PROBLEM OF THE KINGDOM OF GOD. The conception of the reign of God over human affairs, known as the theocratic government of the world, is as old as humanity, as old at least as God's first revelation to man. The monotheistic revelation of Genesis, the disclosure to the earthly patriarchs of the one true and living God, his personality and righteousness, brought with it the right of the Infinite to reign and rule in and through and over all men who on earth do dwell. The religion of the patriarch was individual, domestic and tribal. Like all eastern sheiks he was the father of his family, the shepherd of his flock, the prince of his tribe, the king of his kingdom. As representative and mouth-piece of God he exercised the functions of prophet, priest, and king to his contemporary descendants. In the capacity of prophet he was the organ of revelation and the teacher of his children; as priest he erected altars and offered sacrifice in atonement for the sins of his people; as prince of his tribe he exercised authority and commanded obedience in the name of God. Under the patriarchal regime the conditions of salvation were faith, obedience, and sacrifice. The dispensation of Moses brought with it the reorganization of the theocratic life and government of the patriarchs, in the living of the law, in the consolidation of the twelve tribes into a single nationality, in the distribution of patriarchal offices into distinct and separate classes of official representatives of the divine administration. Sages arose who taught the people wisdom, prophets who interpreted the law, and delivered God's messages direct from Himself, the inspired men of the nation; priests who officiated at the altar of sacrifice and devotion, judges who ruled in the place of God till the inauguration of the monarchy four hundred years after Sinai. The evolution of the kingdom under the law had reached a stage of growth and promise in the days of Daniel which led him to prophesy that the God of heaven, in the days of the king of the Roman Empire, would set up a kingdom, supernatural, universal, perpetual, indestructible, so dominant and powerful as a moral force as to grind to pieces all opposing kingdoms. When Christ began to announce: "The Kingship of God is at hand," "the reign of heaven draws near" there can be little doubt that he was profoundly impressed with Daniel's prophetic ideal of the future theocracy, then due to appear. Nor can the fact be called in question that Christ's interpretation of the new kingdom to be "set up" "in the days of these kings," went far beyond Daniel's as a revolutionary if not original conception. The magnificent and incomparable ideal of the universal reign of God in the human soul, a kingdom of heaven coextensive with humanity, a perpetual fountain of inspiration, lifting men ever-more into higher and diviner relations, a glorious brotherhood bound together by ties of allegiance to a common fatherhood, with no creed but love to God and man, and no law but the law of the Spirit of life in Christ Jesus--this vastly enriched and spiritualized conception of the kingdom originated with the prophet of Nazareth, and has no parallel in human history. "A kingdom founded in peace and maintained without carnal weapons, a kingdom in the world and yet not of the world, a kingdom within the sphere of other kingdoms yet threatening them with no violence, infringing on the prerogative of no earthly potentate or king, and looking to no revolution to further its interests or to extend its dominion," such was the wonderfully beautiful and amazingly attractive conception of Christ, born in his own soul, or brought with him from heaven, and absolutely without a precedent in the annals of time. The Messianic reign began to materialize in the organic manifestation of the Kingdom of the first Pentecost after our Lord's resurrection. The church is established, the theocracy becomes a Christocracy, and the kingdom enters upon the last stage of its earthly

career.

III. THE PROBLEM OF THE HOLY SPIRIT. The Spirit of God in the Old Testament is all indirection for God. The Spirit of God is the life of God, his vital energy, his inmost self. As the spirit of a man is the man, so the Spirit of God is God. The inspired men of the Old Testament did not conceive of the Holy Spirit as a person distinct from God. All of the references to the Spirit in both of the Old Dispensations may be easily remembered as effluence, affluence and influence. The Spirit of God in the Old Scriptures is represented as the energy of God flowing from him, or flowing upon things and persons, or flowing into the personality of men. In creation the Spirit was effluence and affluence in the manifestation of the energy and vitality of God. It flows from God, it flows upon the waters, and it creates life and gives expression to the mind of God in the order it brings out of chaos. In the prophets the prevailing aspect of the Spirit is affluence. It came upon Balaam, upon frenzied Saul, upon Elisha in double portion. In addition to these there is a higher view in the Old Testament when the vital energy of Jehovah becomes an influence in the prophets. Joseph was "a man in whom the Spirit of God is." This usage of the prophets in which they refer to the Holy Spirit as the essence of Deity, God in terms of energy, in forms of vital activity, continues through the Old Testament and up to the 14th chapter of John's Gospel in the New. Here for the first time "it" becomes "he." The Holy Spirit in the New Testament is the same as the Spirit of God in the Old Testament up to the 16th verse of the 14th chapter of the fourth Gospel. In the annunciation according to Matthew the angels say: "Holy Spirit shall come upon thee, power of the Highest shall overshadow thee." The absence of the article before "Holy Spirit" and "power" might at least have arrested the attention of Trinitarian students. It was natural that in the long course of ascription of personal attributes to the Spiritual energy and activity of God it should come at last to be clothed in the characteristics of complete personality. There was deity and personality in the Old Testament view of the Holy Spirit, but it was the deity and personality of God--not of another person distinct from him. The phenomena of Pentecost in connection with the coming of the Spirit, sustain, in several aspects of its work, the Old Testament and synoptic view, not yet definitely settled into the language of personality. The first manifestation of the Spirit was the sound from heaven, as of the rushing of a mighty wind filling the house in which the apostles were assembled, a symbol doubtless of the free, forceful, and independent action of the Spirit in the inspiration and salvation of men. The miraculous tongues appeared "parting asunder like as of fire," a figure descriptive of the illuminating and purifying power of the divine energy present in the disciples. "And they were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance." The mental illumination and moral transformation of the apostles by this experience certainly had intelligence and personal force behind it, but when the Spirit appears as it does in this connection in the form of a baptismal element, this particular aspect of its work cannot be conceived as personal. The most conspicuous, significant, and far-reaching event, that marks the beginning of the Christian Dispensation here at Pentecost, is the appearance of the Holy Spirit as a baptizing element and Christ as the administrator of a new spiritual baptism, at once the characteristic distinction and peculiar glory of the New Reign of God in Christ. In all subsequent time as far as the inspired record carries us the Holy Spirit is referred to as the personal leader, advocate, comforter, and sanctifier of the New Age.

IV. THE PROBLEM OF SPIRITUAL POWER.

"But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost part of the earth" (Acts 1:8). Of the Pentecostal fulfillment of this promise we have spoken in part, but the dynamic power of the new spirituality in the work of saving mankind, requires further emphasis and illustration.

All three of the synoptic writers give fresh accent to the fact that Christ's work is to be distinguished by a communication of the vital energy of God so full and forceful as to be comparable to a baptism in or a filling of the soul with the divine nature, the very Spirit of God, over against, for purposes of comparison, the ministry of John the Baptist, whose characteristic symbol of authority was baptism in water. The fourth gospel carries the same contrast, except that John refers to the chief work of the two administrations as a birth instead of a baptism. The Harbinger's baptism, a birth of water, Christ's baptism, a birth of the Spirit, the same in meaning as the synoptic comparison of John's baptism in water and Christ's baptism in the Holy Spirit, both binding on Nicodemus, and both binding on us, with certain modifications in reference to the first; but in reference to the second, as we have already indicated, Christ's supreme distinction is as the administrator of and baptizer in the Holy Spirit. The phrase "baptize in the Holy Spirit," is simply a metaphor drawn from John's literal baptism in water. Baptize in the Greek language means to be enveloped in the baptizing element, and as candidates for the Harbinger's immersion were completely in the hands of the baptizer, and were totally submerged in the element of his baptism, so the subject of Christ's baptism, the human spirit, is completely in the hands of the administrator of the spiritual sacrament, our Divine Lord, and hence the very name, baptism in, not of, the Holy Spirit. When a man yields himself absolutely and wholly to Jesus Christ the Spirit comes into his soul with overwhelming power, the vital energy and life of God takes possession of him, he is filled with it, and his soul is baptized in it, and this is the baptism of power in the Holy Spirit, and it is not temporary, but eternal, beginning with Pentecost. When a man is penetrated, illuminated, dominated, possessed, controlled, and energized by the Holy Spirit, he is the subject of our Pentecostal spiritual sacrament administered by the Son of God himself, and we can say of him adequately and truly that he is pure in heart, holy in character and mightily effective in service for God and humanity. The incarnation brought God into human life, the resurrection of Christ opened the spiritual world, which poured itself into this world in a stronger and steadier tide than had ever been known before, so that the very air enveloping the earth became instinct with God; the atmosphere of Palestine was electric with spiritual power, so that a touch at almost any point brought the impact and shock and thrill of the new life. To be sure we have to reckon with the miraculous phenomena of the baptism in the Holy Spirit on the day of Pentecost and afterwards, but this was not the principal thing. It was neither the permanent, the spiritual, nor the convincing element of that baptism. The mental illumination of the apostles, their instantaneous moral transformation, the spiritual transfiguration that came to them that day, the more than wonderful change from ignorance to knowledge, from cowardice to heroism, from wavering weakness to the stuff that martyrs are made of--this was the arresting feature of Pentecost, second only to the greater miracle of converting five thousand men in two sermons. Tongues and other supernatural signs were temporary and occasional manifestations, which might or might not follow the filling of the Spirit. Not only did Matthew, Mark, Luke and John as instructed by the Harbinger and the Savior himself, regard this abundant action of the Spirit, figuratively called a baptism, as the characteristic and universal feature of Christ's reign, but Peter, interpreting the prophecy of Joel, so regards it; and Paul said to the Thessalonians: "Be not drunk with wine wherein is excess, but

be filled with the Spirit," and to the same people in another place: "Our gospel came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance." We are not surprised, in view of considerations like these, that Christian thinkers should refer to the Christian age as the Dispensation of the Holy Spirit.

V. THE ECCLESIASTICAL PROBLEM--THE BEGINNING OF THE CHURCH. The old efforts, to trace the church, as an organized institution, to the Garden of Eden, to the time of Abraham, to the dispensation of Moses, to the days of John the Baptist, have been universally discredited. The Christian Church is now known to be the exclusive product of the Christianity of Christ and the apostles, and to have come into organized existence on the first Pentecost after our Lord's resurrection.

Jesus declared during his personal ministry that he would build his Church on the rock of his supernatural character and claims, and one of the apostles writing long after Pentecost affirmed that the one foundation had been laid in Zion. On this initial day of the New Age, when disciples had been made by the preaching of the gospel, the next step in the divine procedure was the organization of a Christian Society. This new society was not an ordinary social compact for selfish ends, but an organism as vital as the organism of the human body. After personal conviction of the truth, and a personal confession of faith in Jesus Christ as Saviour and Lord, repentance toward God, and personal submission to the initiating ordinance of baptism, men and women were received into the new social order, the Church of the living God, which thus became the pillar and foundation of the truth. This first congregation of Christians, the prototype of all the rest, and of the Christian Society at large, was a body of converted and consecrated men and women called together to develop and strengthen the spiritual life of its members, and to bear witness for Christ in the salvation of their fellow men. The ritual of this first apostolic church was the perfection of simplicity and spiritual opportunity: "And they continued steadfastly in the apostles' teaching, and fellowship, in the breaking of bread, and the prayers" (Acts 2:42). The form of government and administration adopted, under the fostering care of the Holy Spirit, was all amalgam of the Jewish Synagogue and Greek democracy. The elders or older men came by a kind of natural prescription to exercise authority in the village and in the Synagogue. The Jewish Christian Church was modeled after the Synagogue; hence its superintendence by old men, its eldership rule. This method of rule, however, was modified by the introduction of Greek democratic ideals. The election of the seven men to serve tables was the first recorded concession to democracy. The ultimate authority under God rested with the people, and this carries with it by necessary implication the right of initiative, referendum, and recall, so popular in political circles of our day. Officialism in the first church was reduced to its lowest terms. An office was not an empty title or an instrument of authority. It was a service to be rendered, a work to be done, nothing more and nothing less than this. Elders bishops or pastors were appointed to teach, train, and develop the spiritual life and usefulness of the people; deacons were called to look after the finances and benevolences of the congregation, the business and philanthropic side of its work; evangelists were sent forth as recruiting officers to convert sinners and organize churches. This was a complete and perfect organization for the ends and purposes for which the church had been brought into existence; there is nothing to be added to it and nothing to be taken from it till the end of time. This is the instrument of the Kingdom of God, created by the Holy Spirit on the day of Pentecost, to mark and signalize the beginning of the New Dispensation, the third and last but

one, of the ages covered by the annals of human redemption.

VI. THE PROBLEMS OF SALVATION.

Deliverance from sin and its consequences, and the restoration in man of the lost image of God, has been the outstanding problem of all dispensations of religion. The first Messianic promise given at the time of the Fall, was a promise of salvation; "The seed of the woman shall bruise the serpent's head." All promises given to patriarchs and prophets, caught up and foreshadowed by the law, were redemptive in purpose and outlook. All provisions and practices of the Divine Legation of Moses contemplate as their end the salvation of man in body, soul and spirit. John's theme in the wilderness was the baptism of repentance for the remission of sins.

Christianity as expounded and interpreted by Christ and the apostles looks to the one supreme consummation of delivering man from his sins and making him righteous. All redemptive adumbrations, promises and prophecies of the Old Testament run like a golden thread through the two preceding dispensations, culminating on the day of Pentecost in the going out of the law, and the coming in of the gospel of Jesus Christ in its accomplished and realized completeness.

All time before had been prophetic, preparatory, and educational until the fullness of the time, Peter standing up on the great Pentecostal day, after the crucifixion, resurrection, ascension, and coronation of King Messiah, he proclaimed the message of salvation, complete and universal, to the men before him. An analysis of this inaugural sermon of the New Age gives us for the first time the gospel way of salvation.

1. Absolute belief and trust in the crucified, resurrected, ascended and coronated Prince of Life, announced by the Holy Spirit from heaven to be both Lord and Christ.
2. Repentance of the individual and the actual turning away from sin.
3. Baptism of the penitent believer in the name of Jesus Christ unto the remission of sins.
4. Gift of the Holy Spirit, the promised unction to those who shall all know.
5. The universality of the promise of salvation to those who comply with its terms. At this beginning time and beginning place of the new church of the Holy Spirit, it was inevitable and altogether fitting that the gospel in its simplicity, fullness and power should be laid down by inspiration for help and guidance for all time to come. No honest preacher or inquiring sinner need ever go wrong in his understanding of gospel conditions of salvation, as long as the historic message of Pentecost lies before him in an open Bible.

VII. THE PROBLEM OF THE ORDINANCES. No change in the progress of the dispensations has been more marked and manifest than the change in religious rites and symbols. Symbolic and ceremonial religion, beginning with the patriarchs, grew into an elaborate and ornate ritualism in the time of Moses, and especially in the later Judaism of the time of Christ. The Levitical law with its more than six hundred ordinances, with many added traditional forms, had overlaid and smothered out the spirituality of the Kingdom with symbols and ceremonies. The beginning of the new Spiritual reign on the Day of Pentecost witnessed the abrogation of the ceremonial law, and all of the elaborate symbolism of the Mosaic economy, and gave particular prominence to the doctrine that the Kingdom of God is not in rites and ceremonies, but in righteousness and peace

and joy in the Holy Spirit. The law that went forth from Zion, and the word of the Lord from Jerusalem, was not a sacramental interpretation of religion. Only two ordinances were incorporated into the new regime that went forth from the first Pentecost. Baptism and the Lord's Supper; and these in the light of all that followed are to be regarded as spiritual, not ritual sacraments. Whether or not John's baptism was an adaptation of Jewish proselyte baptism, the baptism of the New Covenant, first administered by the apostles on the day of Pentecost, was taken over in subject, action and design from the administration of John.

Christian baptism, therefore, as it appears here at the beginning of the New Age, with the authority of Christ stamped upon it, was immersion of a penitent believer into the name of the Father, the Son, and the Holy Spirit for the remission of sins (Acts 2:38). The outward form of this sacrament was the symbolic and pictorial method of giving expression to the moral and spiritual act of self-surrender to God and self-consecration to His service. Inward moral cleansing of which baptism is the outward sign and visible expression, is a condition precedent to the remission of sins, and therefore not inconsistent with an ethico-spiritual religion.

"The breaking of bread," known as the sacrament of the Lord's Supper, like baptism, was incorporated into the worship of the primitive church, beginning with the organization of the mother church in Jerusalem. It was instituted by our Lord the evening before he suffered and these were the sacramental words he spoke. "This is my blood in the new covenant shed for many for the remission of sins; drink ye all of it." "This is my body broken for you, do this in remembrance of me." "This impressive and beautiful ordinance was observed at first in a daily sacramental or sacrificial meal from house to house. When the rapid growth of the disciples and the disruption of the church by persecution rendered the daily observance of this holy institution no longer possible, it was identified with the Lord's Day and observed once a week. Since this union the Lord's Day has commemorated the Lord's resurrection, and the Lord's supper his crucifixion, and those two are the fundamental redemptive facts of our holy religion. After all, however, the greatest difference between Christianity and preceding dispensations of faith, and the most luminous ground of its superiority, is the personality of Jesus our Master and Savior. "I am the way, the truth and the life; no man cometh to the Father except by me.

DH - 03-The Bible 03 ■ The Bible as Devotional Literature

THE BIBLE III. THE BIBLE AS DEVOTIONAL LITERATURE

J. H. GARRISON The Bible is sided Book. Its historical value is beyond computation. As literature, it is without a rival whether in prose or poetry. As a book of authority in religion, it has no peer. Its doctrinal value also puts it in a class by itself. Its appeal to the human imagination and its to rouse the human intellect to loftiest efforts, are best known to those who are the most faithful students of its pages. But I speak of the Bible as devotional literature--its appeal to the heart and its cultural value to the spiritual nature. It will be acknowledged by all that if the Bible had been lacking in this quality, it never could have gained the place it holds in the affections of the as the world's supreme literature. Neither could it have exercised the influence which it has had on the life of mankind. "Out of the heart are the issues of life," and it is only as the heart is purified that we can see God either in his Word or in his world. It is to be feared that the Bible has been searched far more for proof-texts to establish our theories than it has been perused for the spiritual food which it is able to supply to the hungry soul. At this time of revival in biblical study, it is well to keep in mind the various worthy purposes for which we may study it, chief among which is its power to quicken and develop the spiritual life on its devotional side. In what ways, it may be asked, does the Bible contribute to the devotional life? We shall attempt to answer this question from our own point of view, not unmindful of the fact that other students of the sacred volume would answer it differently in form, though perhaps in substance the answers would not differ so materially.

1. The personnel of the Bible, or its biographical sketches, seem to us to possess great value in this direction. We cannot read of Adam and Abel, Enoch and Noah, and the patriarchs, Joseph and David, of Moses, Elijah, Isaiah, Jeremiah, of Paul and Peter, John, and all the great women mentioned both in the Old and the New Testaments without feeling that in these portraits of living characters, containing their faults as well as their virtues, God is showing us the elements of character which He approves and those which He disapproves, and is thereby forming our ideals of what we ought to be and do.

It is not difficult to discern in these character-sketches the elements which have contributed to their greatness or usefulness, and to see that it was not so much the intellectual superiority of the persons mentioned, as their faith, their humility, their courage, their devotion to God, and to the right, which gave them a place of honor in the world's most sacred literature. For this purpose it would be an excellent plan to make a character-study of the men and women whose names and deeds have such a place in the Bible as to entitle them to such study.

2. The Psalms, which constituted the hymn book of God's ancient people, are a rich source of spiritual culture. In our hymns the heart speaks, and our deepest religious emotions find utterance. The Psalms live, and are in use today in the public worship and in our private devotional study, because they express the praise, the gratitude, the thanksgiving of devout souls to God, and we use them as vehicles by which to express the same sentiments in our own hearts. They grew out of the actual human experience of men struggling with the same great problems of sin and of

suffering, of sorrow, of death, of forgiveness, and of retribution, with which we are struggling.

These sacred writers found in God the chief source of their joy, of their hope, of their strength, and to him they poured out their hearts in expressions of penitence, of gratitude, of thanksgiving and of joy. When will men cease to read and admire the Twenty-third Psalm, known as the "Shepherd Psalm?" Never, so long as the human soul feels the need of God's kindly care and guidance, and has experienced some of the comfort in reposing upon his strength and wisdom. As long as the human heart hungers for the living God, the Forty-second Psalm will be cherished as a rich expression of its own deep desires, and its fire of devotion will be kindled by such expression. The penitent sinner will always find in the Fifty-first Psalm the language of true penitence, and a noble vehicle for a penitent prayer. Psalm Thirty-two will be found a most appropriate expression of thanksgiving for such forgiveness. The longing for the house of God finds a classic expression in the Eighty-fourth Psalm, and also in the One Hundred and Twenty-second. Literature does not furnish a nobler expression of human gratitude for divine blessings than is found in the One Hundred and Third Psalm; nor has the human mind ever conceived or expressed in sublimer strains the glory and majesty and wisdom of the material universe than those contained in the One Hundred and Fourth Psalm. But why need we specify? There is not a chord in the human heart but is touched and played upon in these Psalms, and not a worthy emotion that does not therein find expression. Many of these Psalms are prayers, and the element of prayer enters very largely into the most of them. It is such prayer, too, as recognizes the immanence of God in his world, and his continual presence as "a present help in every time of need." No truth can give greater vitality to prayer and inspire so deep a spirit of reverence as the reality of God and his nearness to man. It is a truth which has been too much lost sight of in the emphasis which has been laid upon the laws of the universe. The Bible recognizes these laws, but it sees in them but the constant outgoing and expression of God's will, and does not banish Him from the universe over which he reigns because he operates through laws, some of which we know and some of which are unknown. The prayers in these Psalms, and throughout the Bible, bring us face to face with the living God, and deepen that devotional element, the lack of which mars so much of our modern religious life. Prayer, in its highest and truest conception, is the merging of the human will into the divine. It is the soul's highest effort to become attuned to the Infinite. The secret of its power is that it establishes a relation of reciprocity with God so that our human emptiness is filled with the divine overflow of love and truth and grace. Prayer is faith stretching out its hand to take hold of the hand of God. It is also all outlet for the devout soul in expressing its love and gratitude for blessings received. It is not only asking, but giving, receiving, adoring, aspiring, becoming.

3. The Bible develops the spiritual nature and deepens the devotional life through the lofty ideals which it holds up before us. It does this partly through heavenly visions and partly through ideals of excellence realized in human life. Isaiah, Daniel, Ezekiel, and others caught a vision of God's holiness and righteousness, which caused them to seek renewed cleansing, and to become thoroughly dissatisfied with their former selves. It gave them new ideals of righteousness, and made them prophets of God for their generation. Paul had a vision of the risen Christ, which scattered all his former doubts and laid him low in the dust of humility and penitence. No book in all literature holds up such lofty ideals of righteousness as are found in the Bible. It lifts up the standard of living, not only for the individual and the Church, but for nations as well. It concerns itself with the establishment here on earth of the kingdom of God, in which God's will shall be done

even as it is done in heaven. Because the Bible reveals a holy and loving God, it is the world's masterpiece in devotional literature.

Hence, after all, the highest ideal of life and character in the Bible, or in the power of the human mind to conceive, is furnished to us in the life and character of Jesus of Nazareth, the Christ of God. That life is the greatest force in the moral universe. It is the great transforming power which is at work in the world today. It is, therefore, the supreme power, both for the impartation of spiritual life to the souls of men and the development of that life, to its highest capacity. It is Christ in the Bible that gives it its supreme place in the world's literature, and makes it the highest cultural power for the souls of men. Across the pages, by type and prophecy in the Old Testament, and by historical narrative in the New, there moves the stately figure of One whose coming was the opening up of a new fountain of life for the world, and whose life and teaching have established the kingdom, which is to be both universal and everlasting. To study the life of such a One, to be brought into personal relations with him, and into company with the apostles and saints who appear on the pages of the New Testament, is to have heaven begin here on earth, and the soul to be taking on those features which shall fit it for companionship with God and the elect spirits in the life everlasting.

Yonder on a mountain top, in Palestine, occurred a wonderful transfiguration scene, in which Jesus, in the act of praying, was transfigured until his garments were white as light and his face shone like the sun. In that scene witnessed by three; of his apostles, and by Moses and Elijah, who appeared in glory, we have portrayed to it, the transfiguring power of Christ over the lives of those who keep company with him and share in his fellowship and service. It was a fore-glimpse of what God intends to make of us through Christ. To read the Bible believingly, reverently, obediently, not being "disobedient to the heavenly visions" which God gives to us, is to begin here on earth that moral and spiritual transfiguration whose climax is the glorified image of Christ.

DH - 04-The Bible 04 ■ Jesus Biblically Defined

THE BIBLE IV. JESUS BIBLICALLY DEFINED ROBERT PERRY SHEPHERD

Jesus Christ is the one Person in human history to whom the history of all persons points. In his personality, all personality, both of God and man, finds concrete definition and full expression. In our age it has come to be somewhat common to say that Christ is the center of history. It is fitting that we seek, even in an all too brief and inadequate way, to discover why this is true, from the standpoint of the Jewish and Christian Scriptures. A character so unique to thought, sufficient to love, and efficient to conscience and will, is the consummation of the Scriptural message to man. It will be helpful to every thoughtful mind to lay hold more clearly and closely on this Person. The composite portrait of the Person given in the fourfold Gospel must of necessity be the basis of study. Reverently and humbly we shall seek to apprehend the mind of the Lord as he lived among men, and to see the words of the Gospel record as he saw them--expressions of his own mind of filial devotion toward God and fraternal compassion toward man. Only by the kinship of like-mindedness may we get behind the words to the mind which gave them forth; to see the Jewish past, its promise and prophecies, its Scriptures and sacrifices, its law and its religion, as Jesus saw them and related himself to them; to penetrate yet deeper into his consciousness of God and man and see how he related himself to them; to see with Jesus the new order of thought and life, the new society and fellowship he introduced and instituted on earth, is the path which must be trod. To invigorate the knowledge so gained by living it and teaching it is the joyous task of Christian faith, the privilege of individual discipleship, the obligation of collective responsibility laid upon the Church of Christ. To indicate the bare outlines and initial steps of this pathway of intimate companionship is before us.

Jesus as Related to God. The portrait drawn of the wonderful Person by Matthew and Mark and Luke is from the standpoint of human conditions, circumstances and setting. As in one picture from different angles of vision they set forth the incarnation as "the divine life of man," our human nature perfected, exalted, lifted to the plane of divine energy and power in the midst of our human relations and limitations. John, on the other hand, portrays the same wonderful Person as living on the earth "the human life of God." The very beginning of a true Christian theology is to combine these portraits--not by any mechanical superimposition of one picture upon the other, but by a process of growth. Indeed, the process is that of a synthesis possible only to spiritual sympathy. Failure to arrive at such a subjective view-point, and the consequent lack of this sympathy and synthesis, has been the blight of our dogmatic and systematic theologies.

I. JESUSKNOWSGOD. In a very solemn affirmation Jesus raised himself above all prophets and teachers, as regards both the kind and degree of his knowledge of God. His claim is unequivocal and imposing. "No man knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal him" (Matthew 11:27). Such knowledge as a Son only could have of the Father's inmost heart, knowledge true, full and perfect, Jesus represents himself as possessing. Higher and completer knowledge is impossible. Knowing himself to have this understanding, Jesus earnestly

and vigorously resented the questioning of his knowledge of God (John 8:54-55).

II. JESUSEMBODIESGOD.

Only the insanity of a disordered human mind or the sanity of Deity can make this claim, "I and the Father are one" (John 10:30). "Thou, Father, in me, and I in Thee--" (John 17:21-23). Brushing aside the unrealities of mysticism, it must be noted that Jesus throws down the gauntlet of sufficient proof of his claims in a most practical and workable form. The passage is the one justification of both Christ and the Church of Christ for the exalted claims of the Christian faith. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father" (John 10:37-38). Divine energy embodied discloses itself in works worthy of God.

III. JESUS ISCO-EQUAL WITHGOD.

"The Father worketh hitherto, and now I am working" (John 5:17; John 5:19-21; John 5:26-27). With these words Jesus begins the most surprising announcement ever made to human hearing. Throughout the self-disclosure Jesus identifies himself and his activities with the energies of the ever-present God; he claims creative power in himself because of his unique relation to God as a Son; he claims to be the source of life and the agent of divine judgment. Human reason, imagination, judgment, every faculty of intellect, stop short in such a presence. He must be rejected and God dishonored (John 5:23; John 12:42-47), or accepted as "My Lord and my God" (John 20:28-29).

IV. JESUS IS THEONEREVEALER OFGOD.

Man has no need deeper and higher than a working, practical knowledge of God. A teacher who can lead man direct to the Father will never be old-fashioned or out-of-date. Philip voiced the quest, the universal cry of the human heart (John 14:8), and the universal answer stands for all time and all ages: "I am the way, and the truth, and the life: no one cometh unto the Father but by me." "Take my yoke upon you and learn of me" (John 14:6; Matthew 11:27-30).

Jesus as Related to Man.

Philosophical speculation, seeking to construe the "two natures" of Jesus Christ in terms accurate and adequate to the satisfaction of reason, has wrought havoc with a fundamental fact of the incarnation. A simple, sublime, and transforming truth has too long been obscured and lost from popular view. Our human nature, the present, patent consciousness of self, which is in each of us, is of such a quality that the divine nature, the very being of the God eternal, can blend with it without, on the one hand, degrading God, or, on the other hand, destroying the conscious identity of self in man. To this conception classical philosophy has been, and will be, forever blind. The "wisdom of this world" dismissed Paul at Athens with airy mockery (Acts 17:32). From that day to this philosophy, as such, cannot and dare not face the related facts of incarnation and resurrection. For in proportion as reason attempts to construe mind and nature in the light of these truths, there is no stopping place short of Christian theism and Christian faith.

I. JESUSKNOWSMAN.

It seems never to have occurred (until after the resurrection), to those who were with him in the flesh that Jesus was anything else, either less or more, than a man. His own friends thought him mildly insane (Mark 3:21). His brothers did not believe in him (John 7:3-5). The chief charge against him, indeed, was that, being simply human, he sought to make people believe him more than man (John 10:33). So much was he like his followers in outward appearance that the kiss on the cheek was the only sure designation of him by the betrayer (Mark 14:44). On the other hand, he himself, unknown by man (Matthew 11:27), knew man perfectly (John 2:24-25). For centuries men have been slowly acquiring the raw material out of which may yet come a science of psychology. We are just learning the printer of psychophysics. Because Jesus was alive with keen insight and alert with penetrating sympathy, because he knew the mind of God in his holiness, and at the same time felt all the sting and stain of sin in the mind of man, Jesus knew man better than man has ever known himself, or ever will, with all his anthropological sciences, except he learn from Christ Jesus the secrets of knowledge which are born only of sympathy and Godly compassion.

II. JESUSEMBODIEDMAN.

It is as easy to toy with Jesus' humanity as to trifle with his divinity. Indeed, the "human view" of Jesus of Nazareth devitalizes the one and emasculates the other. When we come behind the written record of his words and deeds to the mind of him; only when we company in spirit with him from the baptism to the last heart-crushed breath on the tree; only as we feel our way along, heart to heart with him through his life on earth, only so do we discern in him--not merely a man, even of superlative goodness and grace, not merely a man among men, where we are weak, pure where we are defiled, and sinless where we are sinful--but a comprehensive, universal man, one man who embodies in himself what all men are, one who is our whole mankind in his individual person. Except for the concrete embodiment of this ultimate truth in Jesus Christ, the mind of man had never attained unto it.

III. JESUS ISCO-EQUAL WITHMAN.

Upon this fact, the co-equality of Jesus with man as with God, hinges the possibility of each soul of man receiving reconciliation with God through Jesus Christ (Romans 5:10-11). Were Jesus less than man or less than God, any reconciliation effected by him would, of necessity, be partial, local and temporary, and not complete, illocal, and eternal. The traditional theologies of the church sought to construe God apart from Christ Jesus, and in the same way to construe mankind apart from Jesus Christ. For this very reason, all philosophies of the atonement have broken down with their own weight or been broken through because of their insufficiency.

IV. JESUS IS THEONEREVEALER OFMAN.

Next to the quest for God, and, in reality, inseparable from it, is the abiding and abounding hunger of the human heart to know the meaning of our human life with all its varied experiences. What am I? What am I here for? Why must I suffer this? Such queries vex the heart of man, and, turn where it will, the quest of the soul is vain till it comes to the Christ. Here that which has been hid is made plain. No oracular discussion or detailed instruction about man is found in the Scriptures, but rather a perfect disclosure of the meaning and purpose of human life is found lived out in utter fulness. Jesus exhibits no discriminating sense of the "accidents" of births, of sex or race or

religion or economic condition. He knows no male or female, Barbarian Scythian, Jew or Greek, rich or poor, bond or free. All alike are persons. To all despite squalor and moral filth, the deference of love is due, disapproving love for the sinner, to be sure, but love for every person. Nowhere else in all history of man in time is there another revelation of the nature and purpose of human life, comparable in kind to this one found in Jesus Christ. In one, life He exhibits both man's highest idea of God, and God's ideal of every man.

Jesus as Related to Judaism. In human history, Jesus was a Jew, a child of the Hebrew race, a son of Israel, an heir of the covenant "promise made to the fathers." Throughout his life he observed perfectly the spirit of "the law that was given by Moses." At the same time ruthlessly aside the accumulated ceremonial exactions whereby the traditions of men had transformed the gifts of God from a boon into a burden. In the twenty-third chapter of Matthew is recorded the culmination of his withering rebuke of those who, through wilful blindness, persistently go after even the right thing in the wrong way. He came not to destroy the law (Matthew 5:17-19) by casting it away, but by filling it to the full, showing that in him it had achieved its divine purpose. He exalts life above the law, by living the life of God and man beyond the reach of law (Romans 8:3-4). When they killed him, the exponents of the whole law, Israel as a state, as a religion, and as a prescribed code, in the chosen representatives of elders, chief priests and scribes (Mark 10:32-34), cut the last cord which bound Jesus to the system of Judaism. Henceforth he is no Jew, but Saviour of all who believe in his name.

'Tis a wondrous story, not briefly told, how Jesus "fulfilled the law;" how he took to himself the hidden meaning of all the prophets from Moses on (Luke 24:25-27); how he took the law unto himself, and became himself the new law (2 Corinthians 5:14-15; Galatians 2:20); how he took all the sacrifices made under the law unto himself, and became himself the one sufficient sacrifice for sin and peace and gratitude (John 1:29; Hebrews 9:23-28); how he took the temple itself into himself and became himself the one temple of meeting between God and man (John 2:19-21); how he took all worship unto himself, and became himself, in his compassionate help, the only acceptable worship of God by man (John 4:21-25). It is a story of breathless spiritual interest. Those who would read other than the bare chapter headings of how it pleased God to sum up all things in Christ (Ephesians 1:7-12), will find it writ large, for him who has eyes to see, on every page of the Christian Scriptures.

Jesus as Related to the Church.

Jesus himself spoke little about the church. He spoke much about the kingdom. But what Jesus personally did say concerning the church is significant; what he said by the Spirit through the apostles is much more in quantity but not more meaningful. For the whole nature and function and scope of the church can be discovered from what Jesus was and said and did.

I. JESUS AS BUILDER OF THE CHURCH. In language unmistakable Jesus declared that he himself would build the church (Matthew 16:18). Yet, strangely enough, as men think of buildings and the task of building, from the moment of that declared purpose "began Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up" (Matthew 16:21). Except for that last clause we had been bewildered. For, clearly, the purpose to build the church became more certain and deathless when Jesus "was raised on the third day" (1 Corinthians 15:4), and the nature of the

church is made clear now that the builder is Spirit as God is Spirit (John 4:24). Men may build up great creedal statements, great ecclesiasticisms, great theologies, great disciplines and great societies, but let no man forget that it is the purpose of the Christ who dieth no more (Romans 8:10) to be the one Builder of his own church (Matthew 16:18; 1 Corinthians 3:5-9), and his church will be spiritual because he is Spirit.

II. JESUS AS THE FOUNDATION OF HIS CHURCH. For twenty centuries men have been experimenting, building all sorts of churches on all sorts of foundations. Practically everything has been well tried except for living men simply and whole-heartedly to accept the living foundation of Jesus' own choosing and let the living builder build them in his own way into a spiritual temple, a living organism. Other foundations have been laid and tried, Peter, philosophy, propositions,--but all all in vain. Says Jesus, as he looks forward and sees elders and chief priests and scribes and death--and the Father, "upon this rock will I build." "This rock" is his deathless self. Lest any should stumble and mistake the figure, by the mouth Of him whom the living Christ calls to be his witness to the Gentiles, the Spirit of Jesus declares, "Other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Corinthians 3:11). Truly Jesus had no great need to speak many things concerning the church. This is enough. From what Jesus did in the flesh we can know of a certainty what is the process by which, as a living builder, he builds his church upon himself as the living foundation.

It is conceivable and possible--speaking after the fashion of men--that Jesus might have proceeded differently than he did in assembling the material and providing for the building of his church on the earth. For instance, he might have chosen--still speaking after the fashion of men--one Jew and one Gentile and given them whatever preparation they lacked, and sent them to their separate tasks. Or, he might--still humanly speaking--have chosen one man and one woman, and with them have instituted one home as the nucleus of the church. But he did not. Say not to yourself, it is foolish to set up such suggestions and surmises as possible courses of divine procedure. For more than sixty generations men have been trying out suggestions more foolish than these. What Jesus did do was to call to company with himself men of every diversity of taste and tendency and temper, and form them into a society where every love of greatness is swallowed up in the greatness of love (Matthew 18:1-5), where his own mind is the sole social bond and tie, and where loyalty to him is the sole condition of fellowship in the society. Think you that the actual Christian religion will ever be the ideal religion of Christ? Will men, sometime, come in child-likeness of trust and confidence and belief and submit themselves to the divine process of being builded by Christ into a perfect church?

Jesus Christ as Prophet. The thought-world of the human mind, how versatile it is and varied, how full of eager quests and restless discontent, how daring and audacious! What triumphs does the intellect achieve, now in a century of philosophy and literature, now in a century of science and discovery! But when all man's mental best is measured by the side of the universe of mysteries and mystery in which we are immersed, how less than little does it all appear! Yet here, close by, is One who waits, asking only attention and stillness in the soul, wishing to declare the mind of God and give the satisfying explanation of the inquiries of mind and of the inquiring mind itself. Reason will find rest only when it rests on "the power of God and the wisdom of God" (1 Corinthians 1:24). Thus is he our sufficient Prophet.

Jesus Christ as Priest. The feeling-world of the human mind, how vast it is and dominant! Our loves and hates, our hopes and terrors, our aspirations and ambitions, our preferences and prejudices! How these all do sway our waking moments and follow us sometimes even into sleep! So all-encompassing, indeed, do these become that men are moved to say, What we do earnestly hope for, that we are. Over against it all, we are so impotent to give expression to the surges of the soul. When we would express to each other the depths within us, no art of speech or contrivance made by man can scale the heights for us or sound the depths. If we are so to each other, how then shall man declare his mind unto God? Nay, who shall reach through all the earth and time and gather to himself the groanings gleaned from near and far and declare unto God for us our supplications and intercessions, our gratitude and praise? There is but one Priest for man, Jesus Christ (Hebrews 6:17-20; Hebrews 9:11-22, Romans 8:26-27).

Jesus Christ as King. Who can describe it--that most subtle mystery which the human mind enshrouds? Here in a world, a universe, we cannot apprehend, and still less comprehend, man moves about and makes, moment by moment, his own choices and decisions; he resolves on incentives and reacts on impulses; he fashions and forms his purposes and cherishes or rejects his motives; he accuses his own deceptiveness or approves his conscious rectitude. Such is the mystery of self-control, such the wonder of conscious direction of effort to satisfy desire, such is the miracle of the will to do, and the stubborn wont. What man is he, and where, who has made his highest will to do only the will of the living God (Romans 3:21-27)? Into this inscrutable inner chamber of the human heart, into conscience and will, the Man, Christ Jesus, comes declaring his kingship, and claiming his sovereign privilege to rule in all the might of love and righteousness. No lesser King can rule in such a realm. The perfect, universal Man, the perfect Son of the living God,--his is the Kingdom and dominion. He is our King (Hebrews 2:17-18; Hebrews 4:14-15; Hebrews 7:25; Hebrews 10:10-14).

Thus is it that Jesus Christ enters into the inmost being of the individuals whom he draws unto himself, being lifted up, and by becoming in diverse and divers men the one sufficient Prophet and Priest and King, he creates a kinship in them and constitutes the new society, the living organism which exists only to express his mind, his heart, his will. This living organism is the church of Jesus Christ.

Christ Jesus the Reigning Head of the Church.

Speaking after the fashion of men, it is not at all strange that, though more than sixty generations have passed from earth since Jesus was raised from the dead, men have not yet seriously set to themselves the task of making "the household of God," the family of like-minded "saints," "the holy temple" in which each individual is "builded together" with all the others into a living "habitation of God in the Spirit " (Ephesians 2:19-22). The natural world with its political ideas and ideals, its economic conditions and situations, its social forms and associations, presses upon us, colors our thinking, beclouds our programs, obscures our insight, thwarts our occasional glimpses of spiritual privilege and duty, and hides from us our true selves, our Scriptures and our Christ. In a vague and theoretical way we recognize the pre-eminence and power of the glorified Redeemer, but he has seemed so far removed from our daily world of grind and obligation. We "are yet carnal" (1 Corinthians 3:1-3). But, Christ helping us, we are throwing off the grave clothes of our burial in spiritual darkness. We begin to know, in all lands of earth, that the headship of the living Christ is

no mere phrase on the lip, but a miracle-working energy in man's daily life; that "in the church and in Christ Jesus is the glory of God unto all generations" (Ephesians 3:21); that "through the church is made known the manifold wisdom of God, unto the principalities and powers in the heavenlies" (Ephesians 3:10); that every continent and every nation and every tongue is the purchased possession of him who, "with his own precious blood" (Acts 20:28); secured the church unto himself.

Christ Jesus the Life of the Church.

It has seemed unto us as a parable, a figure of speech, a metaphor, and no literal and actual reality, that the church is the body of Christ, the only body he has on the earth, the living organism chosen by the wisdom of God to express the embodied mind of Christ to men, and to be the living agency of communication between the human universe and the spiritual God. We have read the words often enough and seriously enough, but our eyes have been holden and our understanding has been dead. It may be that our false sciences, our mechanical physics and our dead psychologies have tended to deepen our darkness. At all events, since we have come to realize that the soul is the life of the body; that the whole soul makes the whole body alive; that the body is a living organism only by reason of its union with soul; that soul is tangible in this world only by reason of its union with a body; that the soul without body is, at least, no concrete factor in the life we live in the flesh--since we have come to weave together into a definite science these simple commonplaces of familiar observation, the reality of the relation between Christ and his church is become a more significant reality.

Read again the words: "to the church, which is his body, the fulness of him that filleth all in all" (Ephesians 1:22-23); "unto the building up of the body of Christ" (Ephesians 4:12); "even so ought husbands also to love their own wives as their own bodies--even as Christ also the church; because we are members of his body" (Ephesians 5:28-30); "and he is the head of the body, the church--that in all things He might have the pre-eminence" (Colossians 1:18); "and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God" (Colossians 2:19); "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Corinthians 11:3); "For as the body is one, and hath many members, and all the members of the body being many, are one body; so also is Christ. For in one spirit were we all baptized into one body--and were all made to drink of one spirit. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and members each in his part" (1 Corinthians 12:12-13; 1 Corinthians 12:26-27). In sharp contrast with these truths of infinite spiritual import, the past and current history of the church, of the churches, and of Christians in the church, can be contemplated only with a moral shudder and a great cry of heart to God for pity and forgiving mercy.

Christ Jesus the Judge. The judicial function Of Messiah was not found in the ancient oracles. By so much does the "promise" made to Israel outrun the prophetic anticipations of the Jewish faith which Jesus Christ fulfilled. Both in person and in the apostles by the Spirit does the Lord of Life claim the privilege of final discernment and determination over all the race. He came to redeem. Because of his Sonship of God and man, Jesus takes to himself this function. In one recorded conversation is contained the most stupendous and momentous self-revelation ever made in

human hearing (John 5:17; John 5:19-47). This passage in the gospel by John is all inexhaustible wealth of spiritual disclosure. Any attempt at an exposition of it here is impossible. In verses 22-30, Jesus shows both divine and the human reasons why he alone is competent, qualified, adequate and appointed, not only to exercise the executive functions of divineness through the church in the world and be, himself, the law of life in the church for the world, but also to be, as Son of God and son of man, the final arbiter of character and destiny. In another portion of the Scriptures is a relation which no unaided and unguided human hand could pen. The resurrection of Jesus Christ is the pivotal of the religion of Christ in human history. It is a bewildering fact for science and philosophy and the rock of Christian faith. Basing the revelation upon this changeless and unchangeable reality, Paul unfolds the final end of life and time. When the last enemy is abolished for the last man, and the Victim of men is become the Victor of man, "when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all" (1 Corinthians 15:20-28). When the mind of man pauses and confronts the mind of God in Christ, when the eternal tragedy of the Cross in the middle of time is realized even faintly, when the student of history and lover of his fellowmen and Christ contemplates the love of Christ for man and the urgency of Christ Jesus in the history of man, the lifted hand falls nerveless, the head droops in contrition too deep to be felt, and the heart cries, "Even so, come, Lord Jesus"! The voice replies: "Go, teach all the nations; baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to do all things whatsoever I commanded you; and lo, I am with you always, even unto the consummation of the age."

DH - 05-The Church 01 ■ The New Testament Church

THE CHURCH I. THE NEW TESTAMENT CHURCH

A. C. SMITHER The most matchless wonder in human history was the Incarnation. Surpassing all things else in human experience in importance was this transcendent event. In the person of Christ "The Word became flesh and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." In him God was manifest in the flesh. As the forces of this vast and stupendous universe declare the glory of God, his creative energy, his omnipotence, his omniscience; so in the face of Jesus Christ is portrayed the personal character of Almighty God. Here are mirrored Divine love, Divine forgiveness, Divine fatherhood. In the universal language of our flesh and our nature are spelled out for our illumination and our comfort the true heart and character of the great Father-Spirit of the Universe.

Here, too, in the person of the matchless Nazarene is presented to us the ideal man, the utmost reach of human nature as it yearns for him who made us in his own likeness. In him man has reached the fulness, the richness, the splendor of his powers. As on the bosom of yon black storm-cloud rests the rainbow in its sevenfold gorgeous splendor--that strange child of sunshine and mist--so on the dark background of sinful humanity shines the radiant rainbow of Divine character, magnificent in its beauty and colorings. Jesus was the perfect embodiment of his Father's will. In not one single instance of his life was there an infraction of his Divine law. He struck no discordant note in the eternal symphonies of the universe. His soul-searching prayer was, "Thy will be done." In the very nature of our fragile humanity this vision of Divine beauty must be evanescent. Like that child of mystery, the flashing cornet in its flaming glory that sweeps athwart the horizon, filling our hearts with wonder and amazement, and is as soon gone as it came, so came Jesus into human vision, filling our hearts with wonder and worship only to pass again into the source whence he came. It is no marvel that his disciples stood gazing into the upper deep, whither he had disappeared from their adoring eyes. A Church Prepared. That man should come into possession of the blessings of this visitation, that this incarnation should be continued in human hearts, the church of Jesus Christ was born into the world. As Jesus was begotten in the bosom of the Virgin Mary by the power of the Holy Spirit, and was born in the habitation of lowliness and humility with the beasts in the stall, while angels swept their harps with heavenly music on the starlit hills of Judea, where wandering shepherds kept watch over their flocks by night; so on Pentecost, amid the throngs of Jews who had gathered into Jerusalem from every country whither providence had led their wandering feet, the church of Christ, begotten by the Holy Spirit, was born amid the wonder and acclamations of men and angels. And as the frail body of the Christ-child was woven in the mysterious loom of life as a habitation for the Divine Spirit, and as his body grew in stature that it might be the organ on which the Divine Father could play heavenly strains in human ears, and as this body was the instrument by which Jesus was to perform his wonderful works, and through which he was to bring his matchless message to men; so was fashioned by the same Spirit another body that was to be the habitation of the same Spirit and by which the regeneration of man and the salvation of the race were to be brought about. And

as high and holy as were the character and service of the Master of men, so ideal was the standard of conduct and character in and through the church of Christ. The Unity of the Church. As there was one body, all-sufficient for the Divine indwelling and work, so there was organized the one church, which was designed to be all-sufficient for the world's evangelization, which was the task assigned this new aspirant for serving the race in the widest possible manner. During his life, and long before the church had a beginning, Jesus was greatly desirous that its unity should be preserved that it might bring all men to believe that he was the Son of God and Saviour of the world.

Directly bearing upon this unity, hear the words of Jesus in that wonderful intercessory prayer, John 17:20-21 : "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me."

You will observe that the burden upon the heart of our Lord in this petition was that, because of the unity of his followers, the world would believe that he was sent of God. The succeeding ages have proved all too well that the greatest hindrance to the conversion of the world is the unfortunate divisions among the followers of our Christ. The great apostle to the Gentiles recognized this unity, which in his mind rested upon a sevenfold unity. Hear his words as recorded in Ephesians 4:4 : "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all, and through all, and in all." This unity of the church he further confirms in this language in 1 Corinthians 12:12 : "For as the body is one and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body." Language expressive of the unity of the Apostolic Church could not be stronger. Not only was this oneness of the church everywhere recognized, and taught and practiced, but the apostle Paul, in 1 Corinthians 1:10-13 says, in stern rebuke of a tendency toward division in the Church: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. No, this I mean, that each one of you saith, I am of Paul; and I of Apollos: and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were you baptized into the name of Paul?"

Again Paul says, in 1 Corinthians 3:3-6 : "Ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal and do ye not walk after the manner of men? For when one saith, I am of Paul, and another, I am of Apollos, are ye not men? What then is Apollos', and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted; Apollos watered; but God gave the increase." Upon no one doctrine are the Scriptures clearer and more explicit than that Jesus Christ organized through his followers the one church, and meant that his work should be done through it. It is equally evident that this essential oneness of the church has long since been lost, and cannot be recovered until we return to the original unity of Christ's body. The Church's Relation to Jesus. The chief significance of the church arises from its relation to Jesus Christ. It is his earthly body, the organ through which his life finds expression and operation in the world. The church rests upon the Christ as its foundation. Long before its beginning Jesus said to Peter, who had confessed that Jesus was the Son of God: "Thou art Peter, and upon this

rock I will build my church." This rock meant, unquestionably, the great truth that Peter had confessed, namely, that Jesus was the Son of God. Till this great and fundamental truth was evident, from all the words and works of Jesus, and was finally confirmed by his resurrection from the dead, the church was never established. Upon this sublime truth that Jesus was the Son of God, the Church was divinely founded. This fact gives it stability, dignity, power. Resting upon such a foundation, the gates of Hades will never overthrow it. Any organization claiming to be a church, and denying the Sonship of Jesus, by that very fact unchurches itself and ignores the true nature and character of the great Head of the church. This Church has Jesus as its supreme authority. It was he who said, with surpassing, dignity, "All authority in heaven and on earth is given to me." These are the words of one having Divine power or are the ravings of a fool. Where Jesus has clearly spoken it is becoming in us to keep silent, and to give earnest heed to the Divine message. Where he is silent we may venture to express an opinion. These words of the Master are recorded upon the pages of the Holy Scriptures. Herein men spoke as they were moved by the Holy Spirit, and he who would find the words of the great Teacher must faithfully con these sacred pages; for, properly understood and interpreted, this book is the ultimate expression of the authority of Jesus.

"The personality of Jesus is the chief attraction and power in the church, and especially is he the charm in the public presentation of the gospel of Christ. Most of the great doctrines of the Christian religion, such as the incarnation, the thought of God's dwelling on earth, the making of expiatory offerings to placate a supposedly offended deity, were in the world before the coming of Christ. When these great truths became incarnated in him, when the Divine power and beauty found expression on human lips, when God became manifest in human flesh--when these facts are preached, then men's hearts are stirred and they soon become obedient to the faith. "Christ and him crucified" constitute the Divine evangel. Were Christianity, even with its great doctrines, shorn of the personality of Jesus, it would be as lifeless as some of the other great religious systems of the World.

Jesus is the great central luminary of the church, out from whom go the radiant light and power of God as the rays of the sun reach out to bless the whole planetary system. And as the planets move round the sun as their common center, and are held in their orbits by the invisible laws of gravitation, each one "forever singing as they shine, the hand that made its is Divine," so all the apostles and powers in the church move round the Christ and reflect his glory and are obedient to the invisible force of spiritual gravitation.

Baptism in the Church. The ordinances of the church have their power and significance only as they are related to him. No adequate interpretation can be given to Christian baptism except in its relation to Jesus Christ. It was imposed upon the church by his authority, and was to be administered in his name. Baptism is a spiritual act on the part of the obedient believer; for in one Spirit, in obedience to the requirement and teaching of the one Spirit, are penitent believers baptized into one body, the church. Baptism is a symbolic act; for Paul says (Romans 6:2-5): "We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection." A more beautiful

symbolism than that of our death to sin, our burial with Christ in baptism and our rising to walk with him in newness of life could not be conceived.

It is surely worthy of its Divine origin. Baptism is a transitional act. According to Paul, baptism is the transitional act by which we are brought into Christ. Paul declares that we are baptized into Christ (Romans 6:3); that we are baptized into his death (Romans 6:3), and also that we are baptized into his body (1 Corinthians 12:13). Surely the whole beauty and significance of this ordinance center upon Jesus Christ. The Lord's Supper in the Church. The same statement may be made with reference to the Lord's Supper. This ordinance has a fourfold significance: It is a memorial, "This do in remembrance of me;" it is a communion, "Is it not a communion of the blood of Christ?" It is a sacrifice, "This is my blood of the covenant, which is poured out for many unto the remission of sins;" it is a type, "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." It will thus be seen that the whole institution centers about the Master. From the spirit of this ordinance and from the example of the apostolic church (Acts 20:7), many believers meet upon the first day of the week to observe this Divine ordinance. The Lord's Day in the Church. The Lord's Day stands in about the same relation to Jesus, as we hold a weekly observance in memory of the resurrection of our Lord. The New Testament Church never observed the Jewish Sabbath as a day of worship. From the very beginning of the church the disciples kept the Lord's Day, thus honoring the Christ (John 20:19; John 20:26; Acts 2:1; Acts 20:7, 1 Corinthians 16:2).

Separate these two ordinances and the Lord's Day from their relation to Jesus, and they have no meaning. Properly relate them to the Master and they are profoundly meaningful institutions. The Holy Spirit in the Church. As I have already said, the church was begotten in the world by the Holy Spirit. This was in accord with the promise of Jesus to His disciples, to whom he gave this promise: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go, I will Send him [Into you. And he, when he is come, will convict the world in respect of sin, and of righteousness and of judgment.--I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth" (John 16:7-12). Following this promise, the Lord said to his disciples, just previous to his ascension: "But ye shall receive power when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria and unto the uttermost part of the earth" (Acts 1:8).

It was following upon this promise that the apostles and other disciples were gathered in one place, and there came upon them the fulfillment of the promise and they were all filled with the Holy Spirit, who enabled them to speak with tongues which they had never learned, and to have that understanding of the true nature of Jesus which empowered them to preach him as the world's Redeemer and Saviour. Thus was the church of Christ divinely begotten, and thus began the reign of the Holy Spirit in the church which he holds to-day. Through the preaching of Spirit-guided men the church was established in Jerusalem and carried to the uttermost part of the earth.

Much emphasis in this church was laid upon the Holy Spirit in his work upon the hearts and lives of the followers of the lowly Nazarene. The New Testament Scriptures were not yet written, and they were dependent upon the Holy Spirit for their guidance in all their teaching and work. Great

recognition was given the Divine Spirit by all the New Testament writers. The presence and power of the Holy Spirit were recognized all through the Acts of Apostles and the other New Testament Scriptures. The Holy Spirit was not only a factor in man's regeneration, but was present and was a power in man's sanctification. Paul declares that our bodies are the temples of the Holy Spirit.

Everywhere in the New Testament Scriptures there is abundant recognition of the fact that Christianity is a spiritual religion, and that a man's religion that is not begun and carried on by the Spirit of the living God has little value. As life always finds habitation and expression, whether in the vegetable or animal kingdom, so the Holy Spirit, in the mysteries of his own being, works out for himself an abiding place in and through the spiritual nature of man.

Missions in the Church. The supreme purpose for which the church was organized was that it might embody the Christ in the world and become the means of carrying on his personal ministry among men on earth. That this was designed to reach all men must be true in the very nature of Christ's life and ministry. This vision found expression in the last recorded words of our Lord when he commanded his apostles to "make disciples of all nations," to preach the good tidings of redeeming love to every creature that was made in the Divine image. Jesus had told his disciples that they were to be his witnesses to the uttermost part of the earth. The organization of the church was among the Jewish people. The first missionary work of the church was among this nation. Indeed, one of the sore problems of the early church was to convince the Jews that Christianity was designed for other nations as well as for themselves. They thought themselves the chosen people, and that they had a monopoly on God and his love. The church did not have its widest vision till the apostle Paul was called as God's chosen vessel to bear his name before kings and the Gentiles. Under the inspiration and leadership of this magnificent spirit the church began to get a new vision of its open doors and fields of duty. Soon the church saw the man of Macedonia, and, following in the footsteps of the westering sun and under the strategic statesmanship of the apostle to the Gentile world, the church was soon established in such centers as Ephesus, Corinth, and even in the seven-hilled city beside the yellow Tiber.

Zeal in the Church.

One is impressed in the study of the early church, as its life is set forth by the inspired writers, with the prominent place of earnestness, the prayerfulness, the spirit of service and sacrifice that characterized these early followers of our Lord. Luke says of the Jerusalem Church that "they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers . . . And all that believed were together, and had all things common; . . . and day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:42-47).

Prayer had a deservedly high place in their lives and work. They waited much upon the Lord for help and guidance, justly recognizing their dependence upon Divine mercy. Indeed, the church had its beginning in a prayer meeting, and has always advanced in the world upon its knees.

It must not be overlooked in this study that this young church was called to battle with some of the greatest vices of antiquity and that, growing out of this condition of society, the church had many perplexing problems with which to deal that sorely tried the wisdom and patience of that

inexperienced organization.

Stewardship in the Church. In that period of the church the followers of the Master sold their possessions and brought them to a common treasury, and they were distributed to each one as there was need. I presume this was the beginning of Christian socialism. Whatever may have been their crudities in interpreting their relation to their property, they rightly perceived that their possessions were not their own; that they were merely stewards, administrators, and held their property subject to the need and call of the church. Could this same principle be accepted and utilized to-day, the power of the church would be greatly augmented.

Another characteristic of those early Christians was their gladness of spirit. They were ever filled with the sunshine of life and rejoiced that they were counted worthy to suffer for the name of Christ in some of the great persecutions that came upon the early church; for we must ever remember that the New Testament Church, like its Lord, was "made perfect through suffering." In all these great persecutions that burned the dross out of the Early Church, the disciples gladly went to the stake and the cross, witnessing by their death their fealty to their Lord.

Church Organization.

Such a study as this would be incomplete without some reference to the organization of the Apostolic Church, and yet this subject must be approached with great hesitancy; for scholars, great and numerous, have traveled this road and it is to be feared have not removed all the difficulties. The four interpretations of church government as given by ecclesiastical scholars are those of the papacy, the episcopacy, the presbytery and independency. Each of these interpretations has mighty and doughty advocates. It seems that far too much emphasis has been laid upon this secondary thing in our most holy faith; for it is much to be doubted if the New Testament teaches any form of church organization. If it does, its teaching is so indefinite that great scholars have widely differed as to what this teaching is. The church is an organism rather than an organization, and like political or civil organizations, God leaves it to adjust itself to its environment and to adapt itself to the age and generation which it serves.

Life always builds for itself a habitation suited to its need, and life, which is but another name for God, can surely devise means for its operation and expression in spiritual realms. With this method the church could flourish alike in the theocracy of the Jews or the democracy of the Romans, for it is far deeper than its external form or feature. It deals with the fundamentals of life and spiritual culture and like the fulness of the ocean's tide, fits itself to the contour and condition of every country and civilization. It is free to choose that which is best fitted to the sphere in which it is to labor. Give the church freedom in her forms of government as God has given the nations freedom to adjust their organization to their national task and need.

Officers in the Church.

While there is no clearly defined form of church organization set forth in the word of God, there appears to have been five orders or classes of workers in the primitive Church; two of these may be termed extraordinary in their functions and three as ordinary in their lines of service. The Extraordinary Officers in the New Testament Church.

There were two classes of officers peculiar to the apostolic church: apostles and prophets. Besides Paul there were twelve apostles who had been personally trained by our Lord and when endowed and directed by the Holy Spirit they planted the church in the world (Matthew 10:1-8; Luke 21:16; Acts 1:5). They appear to have possessed miraculous powers which were doubtless needed in their great task. They had no Successors in office. The prophets of the original church seem to have been Divinely aided in teaching the truth (Acts 15:32; Ephesians 2:20; Ephesians 4:11). They were apparently raised up to provide infallible teachers until the New Testament scriptures should be written. Like the apostles, they had no successors in office. The Ordinary Officers of the Church.

There was a class of workers in the primitive church called evangelists (Acts 21:8; Ephesians 4:11; 2 Timothy 4:5). Their work appears to have been identical with that of the modern evangelists with the addition that they appear to have often set disorganized and feeble churches in order. They do not appear to have been related to the local church in any official way.

There was an order in the ministry of these churches known as elders, bishops or shepherds (Acts 20:17; 1 Timothy 3:1-7; Php 1:1; Ephesians 4:11-13). Their work appears to have been identical with that of the modern pastor. They were to feed the flock of God to which they were called (Acts 20:17). They were to exercise a shepherd's pastoral care over it. Apparently no other provision was made for the spiritual instruction of the local church. The statement is not given that they were supported while engaged in their sacred ministries, though this may be legitimately inferred from several passages of Scripture, notably 1 Timothy 5:17-18. Another order in the New Testament Church was called deacons (Acts 6:1-7; Php 1:1; 1 Timothy 3:7-12). The function of this order is neither defined in the word "deacon," which is a generic term meaning "servant," nor in the work to be done. This indetermination of the New Testament teaching on the function of the deacon has led to a great variety of interpretation as to the true work of this office of the primitive church.

Summary.

We have thus seen that the church is a Divine institution, ordained of God as the means by which the life and work of Christ may be perpetuated in the world; that in the beginning there was but the one body, striving to do the work of the great Head of the church, a unity prayed for by our Lord himself and practiced by his apostles; that the relation of Jesus to this church was most intimate and endearing, that this church was filled and directed by the Holy Spirit, and that it was the earthly habitation of the third person of the Trinity; that it was the great missionary agency by which the whole world is eventually to be won to our Lord and Master; that the early disciples were filled with great zeal and enthusiasm, and surrendered their powers and possessions for its propagation in the earth; and finally, that in all probability very wide latitude was granted the early church in the matter of organization and methods of work. Such, in my mind, were the characteristics of the New Testament Church.

DH - 06-The Place of Christian Baptism

THE CHURCH II. THE PLACE OF CHRISTIAN BAPTISM FREDERICK D. KERSHNER

I. ORDINANCE. As the body needs its skeleton, the organized government its constitution, and the discourse, whether written or spoken, its outline or plan, so the church demands some simple frame-work to serve as the definite means for its extension and propagation of vital Christianity. This frame-work is largely embodied in the idea of ordinance. The ordinances of the church may therefore be said to make up its formal constitution. The simplicity of this Constitution is very apparent when we observe that it includes only two features. The one is the initiatory rite known as baptism; the other, the perpetual sacrament known as the Lord's Supper or the Eucharist. The one marks off in a definite, external, and specific way the entrance of the believer into the Christian communion; the other keeps constantly, from the day of that entrance down to the day of death, the great central facts of his religion before the mind of the Christian.

There is the strongest psychological reason for the existence of such an ordinance as baptism, aside from its place in the constitution of the church. When an individual is convinced of the truthfulness of Christ's message, when he earnestly repents of his past sinful life, when the internal change of will which is the first and fundamental factor in his conversion has taken place, then a trite psychology demands that his feelings and belief should find some definite form of external expression. This form should be explicit, solemn, and of such a character as to be impressive, and yet simple enough to admit of wide adaptation. It should possess an easily understood meaning, but one of deep significance as well. In short, it should be psychologically just what it actually is in the objective frame-work of the church.

If we understand baptism as the initiatory ordinance of Christianity, and that obedience to the ordinance is therefore necessary before becoming at least in the fullest formal sense a Christian, we understand readily enough the significance attached to it throughout the New Testament narratives. Practically everywhere, baptism is linked with conversion, and nowhere in the sacred books is there even a hint that anyone claiming to be a Christian was not baptized. Philip had no hesitancy in baptizing the eunuch immediately upon his profession of faith in Christ; Paul baptized the Philippian jailor the same hour of the night; Peter insisted upon prompt baptism for the three thousand who were converted on the day of Pentecost; and Paul, despite his miraculous conversion, was baptized, as soon as he regained his sight, by Ananias of Damascus. The idea that baptism does not constitute an essential step in entrance upon Christian fellowship finds no comfort in the pages of revelation. To those who adhere to what may be styled distinctively mechanical theology, the ordinance occupies a still more important place. Coupled with the remission of sins on the day of Pentecost and elsewhere, it becomes a manifest condition of salvation. Often, on this account, baptism, is esteemed more significant than even the possession of the Christian virtues and graces. To be baptized becomes the *sine qua non* of salvation; and having been baptized, too often there is little else apparently which demands attention. The danger of such a legalistic view-point requires little emphasis or explanation. Baptism, however

indispensable as condition of formal admission to the church of Christ, carries with it no such miraculous power as will perform the impossible transmutation of an external rite into an element of Christian character. The obedience which prompted submission to the ordinance is indeed an element in character development and must receive full value as such; but no religious rite possesses significance, save as a means to an end independent of itself. To be a Christian in the full and complete sense of the term, one must be baptized; but one may easily be baptized, at least in the formal sense, and never be a Christian. The place of baptism as the initiatory ordinance of the church becomes therefore exceedingly simple and easy to understand. The last step in conversion, the expression in action of the volitional acceptance of the Christ, the symbol of an earnest and honest stepping across from an old life to a new life, the seal of a sincere determination to embody the Christ ideals from day to day, its value and position are at once apparent. No Christian can afford to slur or slight such an ordinance, any more than he can afford to make of it more than it claims of itself to be. There is no conceivable reason, short of physical impossibility, which a man claiming to be a Christian can give for not being baptized. To refuse obedience to a law and at the same time pretend to respect and serve the law-giver is contradictory and absurd. That baptism is not everything in the Christian religion is no more true than the fact that it possesses a value and significance which demand consideration and respect. The necessity and value of baptism as an ordinance lead to a further consideration of its symbolic character. It is certainly conceivable that an ordinance, as such, does not demand the symbolic feature; but it is manifest that such a feature adds greatly to the significance and impressiveness of the ordinance. Granted the value of the symbolic reference, granted also the possibility of easily securing it, and its presence would seem to be almost infallibly predicated. In other words, while the Founder of the Christian religion might have selected any form of obedience to serve as the overt and initiatory rite admitting men to his church, it is none the less true that the rite which would most impressively symbolize the central fact or facts in his system would be the rite which we should expect him to choose. Blind obedience is good, as far as it goes; but a reasoned obedience brings forth far more of the richest treasures of the soul and is better. The religion of Jesus Christ is fundamentally and always a reasonable religion. That it transcends human reason may well be admitted, but at no point does transcendence ever involve contradiction, and nowhere is that reasonableness better illustrated than in the symbolic features of the Christian ordinances.

II. SYMBOLISM. From what has been written already, the manifest probability of a symbolical character attaching to the ordinance of baptism is, we take it, sufficiently clear. It seems proper that at this point our appeal should be made directly to the Scriptures themselves, in order that they may sustain or disprove the antecedent probability of the symbolism indicated. The inquiry may be, in all fairness, limited to the New Testament. This is not to infer that prophetic evidence of value may not be found in the Old; but inasmuch as the New contains the only full and detailed account of the Christian religion, any impression produced by a careful study of the evidence which is therein presented could only be confirmed by the Old. That it should be contradicted by the latter is a manifest impossibility; for were such a thing involved in the study, its only effect would be to discredit all testimony upon the subject. There exists no necessity therefore for our pursuing our inquiry beyond the limits of the New Testament.

Perhaps the most significant symbolic reference to baptism in the Scriptures is that contained in the sixth chapter of the Epistle to the Romans. The passage in full, reads as follows:

"Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?

"We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory the Father, so we also might walk in newness of life.

"For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection."

Obviously the symbolism of the initiatory rite of Christianity is very fully and beautifully expressed in these words. In the fifteenth chapter of the First Epistle to the Corinthians the great Apostle to the Gentiles characterizes the Gospel briefly as the death, the burial, and the resurrection of Jesus Christ. If then the central facts in the Gospel are death, burial and resurrection; and if these are all expressed in the act of baptism, as the Epistle to the Romans declares, no more fitting or beautiful symbolism could be imagined. Baptism thus becomes in its very action a profession of faith in the great central facts of the religion which it represents. It is noticeable, moreover, that there is another feature contained in the passage quoted above which is worthy of careful attention. Not only does baptism fittingly symbolize the death, the burial, and the resurrection of the Christ himself, but it likewise symbolizes the essential experience which every convert must pass through in order to become a Christian. Fundamentally this experience means a death to the old life of sin, and a resurrection to the new life of righteousness, of freedom, and of service in the glorious sunlight of the Christ. Evidently the apostle had this in mind, when he spoke of walking "in newness of life," while the argument of the context is largely if not entirely, based upon the same idea. We have buried the old life, is the thought, and have arisen to walk in the new.

There is still another, perhaps more remote but none the less beautiful symbolism suggested in the Scripture quoted above, which appeals with peculiar power to every human being. There must come a time in the experience of all when the Valley of the Shadow is reached and when earthly life is no more. In the presence of that hour, how consoling, the reflection that in the solemn rite of baptism there was symbolized for us not only that death and burial which we share with the Christ, but likewise that glorious resurrection which is his gift, to us and to all who follow him.

Whether, therefore, we consider the matter from what we may style the religious, the ethical, or the personal point of view, the symbolism of the ordinance remains equally beautiful and impressive. No man who understands the significance of this symbolism can be other than solemn in its presence. No ceremony in the world is quite so impressive as a true baptism. How much it means, how simple it all is, and yet how profound! The Divine wisdom is assuredly manifest in the establishment of such an ordinance. In the Epistle to the Colossians there is a similar symbolic reference. The passage referred to is found in the second chapter and from the eleventh to the thirteenth verses inclusive:

"In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ;

"Having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead.

"And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses."

Very clearly here the symbolical character of the ordinance is manifest. Again we are "buried with him," and again we are "risen with him." Death, burial, resurrection--without these there is no Christian religion, and these are all embodied in the ordinance of baptism. In the third chapter of the Gospel of John, in the famous conversation with Nicodemus dealing with the subject of the new birth, the language is used with which we are all so familiar: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." There seems to be very little doubt that these words refer to baptism. Perhaps the emphasis is intended to be placed on the spiritual rather than the formal element in the terms of admission to the new kingdom; but the symbolism is still one of a birth to a new life, and a death to an old one. To be born of water and of the spirit, as in the Epistle to the Romans, is to rise from the baptismal grave to walk henceforth in newness of life.

It would seem that the passages quoted above should be sufficient to indicate the expressive symbolism of the initiatory ordinance of the church of Christ. That which we have been led to expect from a psychological point of view, we find the scriptural writers asserting from the point of view of fact. Could Paul have been mistaken when he referred to the ordinance as he did? And even though it may be possible, as it is possible no matter how plain a passage may be, to so interpret these significant words of Romans and Colossians as to change their apparently obvious meaning in order to advance a particular theological theory, is it well that such a thing should be done? It is significant that the great majority of commentators upon these passages find it impossible to make such a change. To merely recite the names of those who belong to this class would be tedious. The list includes among others, Grotius, Beza, Bloomfield, Koppe, Rosemuller, Calvin, Locke, Barnes, Wesley, Whitefield, Whitby, Macknight, and Chalmers. The language of the last named is typical of all the rest:

"The original meaning of the word baptism is immersion; and, though we regard it as a point of indifferency, whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the Apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ, by death, underwent this sort of baptism by an immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, by being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life--along the course of which it is our part to maintain a strenuous avoidance of that sin which as good as expunged the being we had formerly; and a strenuous prosecution of that holiness which should begin with the first moment that we were ushered into our present being, and be perpetuated and made progress toward the perfection of full and ripened immortality."--Lectures on the Epistles to the Romans, chapter VI:4. The symbolical character of the ordinance of baptism is therefore indicated at least with sufficient clearness to establish a presumption from the New Testament. The authorities already quoted would seem to demand this much consideration. It is readily and gladly conceded that further investigation may invalidate or destroy the presumption referred to, but for the present it is surely fair to at least concede the presumption. More than this we do not ask at the present juncture.

III. THE TESTIMONY OF LANGUAGE. From what has been written, it will be observed that the symbolism of the New Testament interprets the ordinance of baptism in a very specific and definite way. Embodying the great central facts of the Christian religion, the death, burial, and resurrection

of its Founder, pointing directly toward the moral and ethical change in the individual which is characteristic of every true conversion, and casting a halo of hope and light over the tomb which yawns before each Christian, no further explanation would seem to be required. In the absence of contradictory testimony, surely the presumption afforded by the symbolic evidence as to the character of baptism should be of the highest significance. It must be conceded, however, that in the presence of contradictory material, the strongest presumptive argument becomes almost if not entirely valueless. It is, therefore, right and proper to inquire if there is any contradictory evidence to disprove the presumption afforded by the passages already quoted from the Epistles to the Colossians and the Romans, and by the symbolic view of the ordinance, throughout.

First perhaps among such possible evidence would be that drawn from the direct meaning of the term itself. Baptism, as is well known, is a word transferred almost bodily from another language and it is therefore exceedingly important that its significance in the language from which it has been transferred should be fully understood. It is not the purpose of the writer to give all elaborate resume of the meaning of the Greek baptizw, or of any of its derivatives. With the presumption already established by the symbolical argument, all that we care to discover is whether there is anything in the original meaning of the word which will seriously dissipate that presumption. This much would seem to be no especially difficult task to accomplish. The root meaning of baptizw is almost universally conceded to be the idea involved in submerging or plunging. If there is any reputable Greek lexicon which takes an opposite position, we have yet to be informed of its existence. There are lexicons which give as secondary or derivative meanings, to wash, to cleanse, and the like; but these meanings are at no times incompatible with the idea of submersion. The word is found quite frequently in ancient writers outside of the New Testament, such as Lucian, Plutarch, Strabo, Polybius, and Epictetus. In all cases where it is found the meaning is either to submerge, or, at the farthest, something which does not in the slightest measure contradict the idea of submerge. Occasionally baptizw and kindred words may be rendered to wash, to dye, or to cleanse; but as washing, dyeing, and cleansing may all be performed by submersion, and in fact usually are so, there is nothing which precludes the meaning indicated.

It may be said, however, that the classical use and the New Testament use of the word are two different things, and that no valid argument may therefore be drawn from the former as applying to the latter. Were this true, and it is admitted that it may be true, still the burden of proof that the meaning in the New Testament is really different from the meaning in classical Greek would seem to be with those making the assertion. No proof to this effect has so far been produced. On the contrary the word as used in the New Testament is perfectly in harmony with its context when rendered submerge, and at no time does the meaning appears strained or forced. The word baptism, or in the original baptisma, occurs twenty-two times in the New Testament. The other related words occur a little over one hundred times. In no case will it do violence to the context to interpret the word given in the text with the idea involved in submerge or immerse.

It would not only be tedious but the writer deems altogether profitless to present any elaborate analysis of passages proving the facts just stated. Such tabulations have been prepared frequently and may be easily worked out by anyone possessing a New Testament, either in the English or the Greek. As already stated, so far as we know, there is practically no denial of the root or primary meaning of the word. The problem with us at this point, it should be remembered, is not whether

there is any other possible or permissible meaning for baptizw than the one suggested by the symbolic significance of the ordinance. On the contrary, we have been trying to discover whether the meaning is such as to impair the presumptive evidence already established. Making every possible allowance, it is certainly true that there is nothing in the literal meaning of the word, in either its original or derived form, which will justify overthrowing the presumption. If anything, it is strengthened by an appeal to the linguistic argument, rather than the reverse. Baptism can always be translated submerge without doing violence to the context. Whether it may not also, at least at times, be translated otherwise is, at the most, an open question. However the latter question may be decided, the presumptive evidence derived from the symbolic significance of the ordinance remains unimpaired, and this alone constitutes the inquiry toward which our attention has been directed. A second item of evidence would be that derived from the translation of the original word into other languages. The Greek baptizw, as we have noted, is not translated in our English Bibles, but simply transferred. In many other languages, however, it is translated. In substantially all cases where this is done, the word used is one which signifies to immerse or plunge, in the language in question. An exception to this rule is that of the Slavonic dialects, where the word krestili, meaning to make the sign of the cross, or to cross, is used. As is well known, however, the Slavonic peoples almost universally immerse so that there is no real change of meaning understood. Among the languages to which reference has been made are the following: Arabic, Syriac, Ethiopic, Coptic, Armenian, Gothic, and Early Latin. In some cases the word used may mean wash or cleanse as well as immerse or plunge, but the latter is the primary meaning. As is commonly known, the Anglo-Saxon terms used, dyppan and fullian, have the idea of both dip and cleanse. The Icelandic word skira means also to cleanse, and the Persian shustan has the idea of washing or cleansing. In none of these cases, however, with the exception of the Slavonic, is there any contradiction of the idea of immerse, while in the great majority of cases the word used is one which means directly to submerge or plunge.

There is, therefore, no argument to be derived from translations of the word baptizw into languages other than the English, which will in the slightest measure invalidate the presumption based upon the symbolic significance of the term. A third argument may be derived from an examination of English translations. Should an English version be found in which the word baptizw is rendered in such a way as to contradict the idea of submersion, value might attach to such a discovery. A careful survey of all the versions published in English, which the writer has been able to secure or inspect, has not revealed a single instance in which the word is rendered in such a manner. Among the editions included are those of Wycklif, Tyndale, Cranmer, Geneva, Anglo-Rhemish, and a host of lesser known versions. A few of the latter render baptizw directly immerse, but the overwhelming majority simply transfer the word from the Greek into English. There is therefore nothing whatever in any English rendering to interfere with the antecedent presumption already indicated.

IV. THE TESTIMONY OF AUTHORITIES. When one consults authorities in regard to the question of baptism, he finds the situation something like the following: A large majority agree that the ordinance was originally performed by immersion; a much smaller number think that it may have been performed in some other way, as well as by immersion; and a still smaller number assert that it actually was performed in some other manner at times. All, however, substantially agree that immersion certainly represents an original, if not the original, mode.

It is to be noted, of course, that very many of those who assert, in the strongest terms, that immersion was the original mode, were not themselves immersed. Their reasons for this action have been, for the most part, that they did not consider the mode to be of special significance and that the church in later times had the power to change it. The destruction of the fundamental symbolism involved in the ordinance does not seem to have occurred to men of this class. We shall not presume to cite even the names of a large number of authorities; the testimony of a few, however, may be of some value. The language of the early church fathers, while not at all times specific, decidedly favors the view that they practiced immersion. Barnabas, one of the oldest of them, writes: "We indeed descend into the water full of sins and defilement, but come up, bearing fruit in our heart, having the fear of God and trust in Jesus in our spirit."¹ The First Apology of Justin, written about A.D. 140, gives the following under the section entitled Christian Baptism: "I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that which we teach and say is true and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing in (or with) water. For Christ also said, 'Except ye be born again, ye shall not enter into the kingdom of heaven.'"²

Tertullian, about A. D. 204, uses the following language: "There is no difference whether one is washed in a sea or in a pool, in a river or in a mountain, in a lake or in a channel; nor is there any difference between them whom John dipped in the Jordan and those whom Peter dipped in the Tiber."

Origen writes thus in his commentary on Matthew; "Man, therefore, through this washing, is buried with Christ, is regenerated."

Chrysostom, in commenting upon the language of St. Paul in regard to baptism, says: "To be baptized and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore Paul calls baptism a burial."

Gregory Nazianzen, Basil, Ambrose, Cyril of Jerusalem, John of Damascus, and others of the Fathers use similar language. Eusebius, writing of Novatian about 251 A. , says: "Being delivered by the exorcists, he fell into a severe sickness; and as he seemed about to die, he received baptism by affusion, on the bed where he lay; if indeed we can say that such a one did receive it."³

Both Calvin and Luther agreed entirely as regards the original mode of baptism, although, as was the case with the reformer of Geneva, the Lutherans did not embody their leader's view of the original character of the ordinance in actual practice. Luther writes as follows: "Baptism is a Greek word, and may be translated immersion, as when we immerse something in water, that it may be wholly covered. And although it is almost wholly abolished (for they do not dip the whole children, but only pour a little water on them), they ought nevertheless to be wholly immersed, and then immediately drawn out, for that the etymology of the word seems to demand. Washing of sins is attributed to baptism; it is truly indeed attributed, but the signification is softer and slower than can express baptism, which is rather a sign both of death and resurrection. Being moved by this

reason, I would have those that are to be baptized to be altogether, dipt into the water, as the word doth sound, and the mystery doth signify."4

Among modern reformers, Wesley and Whitefield both acknowledged immersion as a primitive mode of baptism. Whitefield in his notes on Romans 6:3-4, uses this language: "It is certain that in these words there is all allusion to the manner of baptism which was by immersion, which is what our own church allows." Perhaps few authorities more distinguished in his own field than Grotius could be named. Grotius says: "That this rite was wont to be performed by immersion and not by perfusion appears both by the propriety of the word and the places chosen for its administration (John 3:23; Acts 8:38), and by the many allusions of the Apostles, which can not be referred to sprinkling (Romans 6:3-4; Colossians 2:12). The custom of perfusion or aspersion seems to have obtained sometime after, in favor of such who lying dangerously ill were desirous to dedicate themselves to Christ. These were called Clinics by other Christians. See Cyprian's epistle to Magnus to this purpose. Nor should we wonder that the old Latin fathers use tingere for baptizare, seeing the Latin word tingo does properly and generally signify the same as mersare, to immerse or plunge."5

Salmasius uses similar language: "Baptism," he says, "is immersion and was administered in former times according to the force and meaning of the word."6

Among other authorities who take the same position may be named Casaubon, Dionysius Petavius, Vitringa, Hospinianus, Zanchius, Alstedius, Witsius, Gurtlerus, Baddaeus, Venema, Vossius, and Scholz. Bishop Bossuet states the case on this wise: "To baptize signifies to plunge, as is granted by all the world." From the view-point of symbolism, no less, than the testimony of language, of literature and of history, the results reached are therefore the same. There is one certain, undeniable, apostolic baptism--one which no Christian can dispute or ever has disputed. There is a tremendous weight of authority which attaches to the words of the preacher who proclaims such a baptism. Nowhere in the world are people more deeply concerned in securing absolute certainty than they are in matters pertaining to religion. Any substitution for the apostolic baptism must always weaken the authority of both preacher and church. Christianity cannot but lose by such a substitution. What the church should insist upon is indeed the greatest possible freedom in regard to thought and opinion, but likewise the greatest possible certainty in regard to action and ordinance. An ordinance partakes of the nature of a law, and the best laws are those which are most specific and admit of the least variation or equivocation in the process of administration. There can be no true restoration of the New Testament Church, which does not restore its "ordinances" as well as its "doctrines and its fruits." The ideal of the church must ever be the Pauline goal, ONE LORD, ONE FAITH, ONE BAPTISM.

1 Epistle of Barnabas, Chapter XI. (It must be acknowledged that the Epistle of Barnabas is of quite uncertain authorship. It is at any rate, however, of very considerable antiquity.)

2 First Apology of Justin, Chapter LXI.

3 Eusebius' Church History, Book VI., Chapter XLIII.

4 Opera Vol. 1, 336.

5Matthew 3:6, Gale.

6 De Cæsarie Virorum, p. 669.

DH - 07-The Church 03 ■ The Place of the Lord's Table

THE CHURCH III. THE PLACE OF THE LORD'S TABLE The Last Supper.

"And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, 'Take ye: this is my body.' And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, 'This is my blood of the covenant, which is poured out for many. Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God (Mark 14:22-25). So briefly is the story told, and added words do only mar the perfect picture of the scene. Church history and the history of doctrines tell much of what has been in the minds of men from that night until now. There is no history of mind and man which will enable us to penetrate the mind of the Lord, and know how vast the meaning was to him when he gave, and the disciples received at his hands, the common elements of sustenance that table bore. The occasion, the simple deed itself, the words of Jesus as he explained the meaning of his death for man, these are the sources to which we must go if we would gather up the meaning of the sacred feast as food for the hungry soul which yearns to feed upon the bread of God. The Occasion. The feast of the Passover was unique in the Jewish religion. It was the most domestic feast in the worship so largely made up of feasts and fasts. It was celebrated in the home as the one worthy temple; the father of the household was the one worthy priest. On the historic side, the Passover was a memorial of a wondrous deliverance wrought by God, who was found gracious in the day of dire need, and in the deepest darkness which enshrouded his people. On the spiritual side, the Paschal sacrifice was a seal of the mercy which had been ever found in God, a symbol of the continuous unity of God's people Israel, a token of fidelity to the redemptive God whose people could not be enslaved by any rival sovereign. On the side of symbolism, the lamb, world-type of innocence and gentleness, when slain, spoke, by its sacrificial blood, of the grace of God which guarded his children's homes, set free the first-born son, spared him and put him in possession of all privileges and liberties, the rights and responsibilities of a sonship emancipated from every servitude but love to God. Above all, on the religious side, the feast of the Passover celebrated a covenant between God and His people, a divine condescension in which God's goodness found expression in a revelation for the obedience of faith on the part of man. Thus did the disciples anticipate the return of the familiar celebration. Little did they understand that this Passover was the final one; the end of the ancient covenant and its memorials.

Jesus' Last Passover. The soul of Jesus yearned with strong desire for this feast (Luke 22:15). Except that sin had not yet wrought its hateful work to the end on him, he had finished the work given him to do (John 17:4). Under the old covenant would he die. But the blood it shed he would make the basis and condition of a new testament. With the disciples he would keep the venerated feast, celebrate the old deliverance, cherish the familiar and symbolic sacrifice, observe the rites, fill to the full all righteousness under the Law. Then while the disciples are thrilling full of the holiest emotions the feast could inspire, Jesus will plant in them the meaning of his death for men, and institute, with them, a new covenant in his blood, a feast of measureless import, a memorial of the

one sufficient Sacrifice, a filial and fraternal priesthood, an enduring publication to all earth and time of his death till he come again. He will fulfill to the last item of its historical, prophetic, symbolic and religious meaning, the old covenant and its great memorial. Then will he with miraculous simplicity, set up the simpler feast, embody in a rite the spiritual significance of "the new covenant in his blood," set forth the realities which had been foreshadowed through the centuries, and summon the body of his spiritual self, the church he creates and constitutes and continues, to sit with him at his table in the feast of fellowship with God. The Deed.

Four records, are preserved for us by Paul, Mark, Luke and Matthew, of the scene and the sayings. To the church at Corinth Paul gives what is, most probably, the earliest written account of the supper (1 Corinthians 11:24-25). In each case the narrative is wondrous brief. A comparison shows that Matthew (26:26-28) and Mark (14:22-24) give the simpler and briefer record of the acts and words, while Luke (22:19-20) gives even more detailed account than either they or Paul. While the words of these records vary slightly, the verity of the pictured act is perfect in each one as it is in all. So quiet, simple, perfect and natural was the act performed, that, even though the occurrences of the next two months would bring into light the meanings hidden and obscure to all but Christ, neither in that presence nor afterwards, can we believe they saw the mystic magic and strange sacramental potency which later ages read into the deed. The Words.

It is the occasion and the deed which make the words infinitely significant in the fewest conceivable words Jesus gave forth "the weightiest, most precise and defining expression which he had yet used concerning his death." Under one historic covenant they had just celebrated its memorial feast; the memorial feast of the new and universal covenant is instituted by the unrecorded words of blessing spoken over the broken bread and the cup, and the recorded words, "This is my body, which is for you: this do in remembrance of me." And also, "This cup is the new covenant in my blood, even that which is poured out for you: this do, as often as ye drink it, in remembrance of me." The Meaning of the Deed and the Words. To Gentiles the communion can never have so varied a significance as to the Jew who becomes Christian. In the blood of those who sat with Jesus at that table was the heritage of forty-two generations of Hebrew lineage (Matthew 1:17). The old covenant, which made the Jewish church, was real, vital, sacred, and of vast import. We cannot apprehend the religious consciousness of the Jew toward this gospel of his faith. Paul was called by the risen Christ to be his witness and teacher of the Gentiles. To all of us then, as to the Gentile Christians worshipping at Corinth, the sufficient explanation comes as with the authority of the Lord himself.

I. THESACREDSPIRITUALFACT. The communion is, primarily, our personal participation in the blood and body of Christ (1 Corinthians 11:26). The bread and the cup are, therefore, the visible, physical symbols of an invisible spiritual reality. The living Christ is Spirit. In the human universe he lives and acts in his body, which is the church. To eat of the bread and drink of the cup apart from this fundamental reality is to eat and drink unworthily, to bring judgment upon one's self, to make one guilty of the body and blood of the Lord (1 Corinthians 11:27; 1 Corinthians 11:29). To debase and degrade the communion into a formal ceremony, to make it a symbol or seal of aught but its divine reality, is infinitely perilous. To make it a subordinate part of worship overshadowed by sermon, song or ceremony is to drive spiritual reality out of the church and leave it dead; a lifeless form. For men and women in the church, to forsake the table and treat it as of slight account is to surrender their participation in the body and blood of the Lord and to forfeit spiritual

fellowship with the living Christ and his living body.

II. THE PUBLIC PROCLAMATION OF THE LORD'S DEATH. The death of Christ for our sins is the central fact of the Christian gospel, an integral element of the incarnation and the resurrection. We cannot all speak with the eloquence of Apollos, argue with the tragic masterfulness of Paul, persuade with the power of love like John, or proclaim with the majestic certitude of Peter, but the dear Lord has brought within the reach of the humblest and most timid of His followers a witness-bearing more potent, more incontrovertible, more persuasive and mighty than all the words of all mankind. The silent eloquence of the table which testifies by bread and cup of Jesus' death for the sins of man, the silent eating of the bread and drinking of the cup, oftentimes in tears of contrite penitence and grateful joy--this is the true witness the body bears before the world of the realities summed up in him who is Head over all the church.

III. THE CHANGELESS MEMORIAL OF THE LIVING CHRIST. A memorial is more than merely a reminder. Vital principles which have given rise to historic changes in life are commonly made continuously significant by a regularly recurring memorial day, while the deed, the historic fact, is made continuously potent by a regular, recurring memorial act. The use of two elements, the bread and the cup, makes it easy for the superficial and unthinking mind to make the bread merely a reminder of a crucified body, and the cup a similar reminder of the blood shed on the cross. In reality, Jesus makes both the bread and the cup a single memorial of his timeless and sinless self,--"Do this in remembrance of me." The historic verity of the fact that "Christ died for our sins" is witnessed to by the love in which the simple and sublime memorial of Jesus Christ is enshrined in the hearts of his followers in all generations. Memorials, days and deeds, cannot be perpetuated on the basis of falsehood, bear ceaseless testimony to facts which never took place in human history. The whole gospel of God's forgiving grace in Christ Jesus is preached most powerfully by the mute witness of the Lord's table, the bread and the cup which speak of him who was and is Saviour and Lord forever more.

IV. THE PLEDGE OF FIDELITY. The church is the social, human body of the living Christ. The church consists of the personal Christ and persons who do his will. In the midst of life's distractions and harsh abrasions it is easy to lose the keen edge of spiritual susceptibility and to prostitute spiritual relations into legal or formal or empty ritual requirements. In the first days of the church of Christ it seems that the exuberant joy of the Christians led them to "continue steadfastly--in the breaking of bread," and to observe the divinely appointed memorial "day by day," "breaking bread at home" (Acts 2:42; Acts 2:46). Years later, in Troas, the Christians there had learned to "gather together on the first day of the week to break bread" (Acts 20:7). It is incredible that fixed times and places and forms were set even by unwritten law for the observance of a memorial feast whose very essence is the expression of loving fidelity to the Lord of the body, the Christ of the church. But in reverent affection and in mutual regard, all them that were devoted to Christ and loved his presence had their common participation in the body of Christ and the blood of Christ.

V. THE BOND OF UNITY.

Like Christian baptism, the Lord's table is set in the church not as a source of discussion, dissension and discord, but, on the contrary, to unify the spirit and sentiment of the people who are the church, as they contemplate in silent communion their indissoluble unity as members of the living body of the Lord. Only perversions of the fundamental fact and purport of the feast can ever

be a source of division among people who, as the body of Christ, cannot be sundered spiritually from each other or from the Christ whose they all are. Men disagree among themselves only when they begin to talk. When they are silent before the table and Jesus Christ alone speaks, they all are one in him.

Conclusion.

Thus does the new covenant of grace and love, sealed and secured by the blood of Christ, replace all other covenants between the gracious God and the sons of men. Thus is the body of Christ, the church, constituted and controlled by the mind of Christ. Thus surely does the church of Christ have fellowship with the Redeemer and the redeemed. Thus is the body of Christ kept chaste and pure and unified. Thus, beyond the reach of all adverse argument and cavil of faithless and unbelieving men, does the church bear most powerful witness to the spiritual and historical facts of the gospel. Thus, in the earth and among men, do the persons who are the church share in the sacrifice by which the miracle of forgiven sins is continued and confirmed. Thus do ye "proclaim the Lord's death till he come again."

DH - 08-The Church 04 ■ The Place of the Holy Spirit in the New Testament Church

THE CHURCH IV. THE PLACE OF THE HOLY SPIRIT IN THE NEW

TESTAMENT CHURCH MARION STEVENSON

I. NAMES.

1. Old Testament. The first biblical mention of the Holy Spirit is in Genesis 1:2, in the story of creation, where the name given is, "the Spirit of God": "The Spirit of God moved upon the face of the waters." This continued to be the name of what we call "the Holy Spirit" until God assumed covenant relations with his chosen people in the time of Moses, in the personality of Jehovah. While the people were still at Mount Sinai, Moses said, "Would that all Jehovah's people were prophets, that Jehovah would put his Spirit upon them" (Numbers 11:29). The "Spirit of Jehovah" is, from this time, the characteristic Old Testament designation of the Holy Spirit.

2. New Testament. The Spirit of God, or the Spirit of Jehovah, of the Old Testament, becomes "the Holy Spirit" in the New Testament. This is the characteristic New Testament name, occurring not at all in the Old Testament except in one instance, Psalms 51:11, where David prayed, "Cast me not away from thy presence; and take not thy holy Spirit from me." The Old Testament names of the Holy Spirit persist in the New Testament, as is seen from Matthew 3:16, "the Spirit of God"; and from Acts 5:9, "the Spirit of the Lord." Other New Testament names of the Holy Spirit are: "the Comforter (John 14:16), "the Spirit of truth" (John 14:17), "Spirit of Christ" (Romans 8:9), the "Spirit of Jesus" (Acts 16:7), the "Spirit of Jesus Christ" (Php 1:19), the "Spirit of his Son" (Galatians 4:6).

II. NATURE. The Holy Spirit is not manifested at first as a distinct personality, but, "in the elder Scriptures the Spirit of God is, in general, his life, his vital energy, his innermost self. As the spirit of a man is the man, so the Spirit of God is God. It may be the mind of God, and so God himself. Thus, as regarding the Most High, the Spirit was an effluence, the energy of God pouring forth; as regarding things, it was an affluence, his energy flowing upon; as regarding men, it was an influence, his energy flowing into."¹ A wonderful and noteworthy fact in the Old Testament is God's assumption of distinct personality in the presence of Jehovah dwelling in the midst of a chosen people in the Cloud, in the Tabernacle, and in the Temple, "the Holy One, the Redeemer of Israel." Thus God was in the midst of his people. When God came into close covenant relations with his chosen people in the person of Jehovah, the Spirit of God continued to operate under the name of the "Spirit of Jehovah." In its operation it continued to be the "vital energy" of God, directed by Jehovah for his purposes of grace. A higher manifestation of God's glory followed in his Incarnation, when the One who had dwelt in the midst of his people in the Cloud became flesh and made himself "in all things like unto his brethren." His name is now Jesus. He is still the Holy One and the Redeemer of his people. During the personal ministry of Jesus, the divine power continued to operate under the name of "the Spirit of God," under the personal direction of Jesus, the Son of God. For a little time Jesus tarried in his world. When, as of old, he was driven away by

disobedient belief, it was then that a third manifestation of God came in the Holy Spirit's assumption of personality. It was not God's will to leave the world without his presence, therefore the Comforter came, dwelling in his people as God had before dwelt among them.

III. PERSONALITY.

"A distinct person must have thought, feeling, and purpose all his own. All these the Holy Spirit has; and they are not the less his own because he adopts them all from the Father or from Christ. He teaches (John 14:26), therefore thinks. That he also feels, Paul shows us in warning the Ephesians that the Spirit may grieve (Ephesians 4:30), and in assuring the Romans that he joys (Romans 14:17), and loves (Romans 15:30). It is as expressly an exercise of will that he commanded Philip to join the devout treasurer of Candace (Acts 8:29), or Peter to visit Cornelius (Acts 10:19-20), or the church at Antioch to commission Barnabas and Saul (Acts 13:2; Acts 13:4), or, again and again checks the activity of the missionaries (Acts 16:6-7). Most explicit of all is the sobering and steadying message to the Corinthians who were covetous of showy gifts, that the selfsame Spirit provides to every man severally as he will (1 Corinthians 12:11).² The personal name of the Holy Spirit is the Comforter. As God sent his Son into the world, so the Father would send the Comforter in answer to the request of Jesus, "I will pray the Father and he shall give you another Comforter, that he may be with you forever" (John 14:16). Thus Jesus returned to his Father, leaving with his disciples the comforting expectation of the Holy Spirit, who assumed personality on the day of Pentecost and became in his various operations the manifestation of God in the world. This assumption of distinct personality by the Holy Spirit made it possible for the New Testament writers to speak of the Father, and of the Son, and of the Holy Spirit; each of the three being God, and the three constituting God.

IV. OPERATION.

1. In the Old Testament. In creation the divine energy went forth in the Spirit of God which "moved upon the face of the waters." When the people were building the tabernacle at Mount Sinai, Jehovah filled Bezalel "with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise skillful work, to work in gold, and in silver, and in brass, and in cutting stones for setting, and in carving of wood, to work in all manner of skillful workmanship. And he hath put in his heart that he may teach" (Exodus 35:30-34). Artistic skill and ability to teach were thus imparted by the Spirit of God. When David was anointed by the prophet Samuel, "the Spirit of Jehovah came mightily upon him from that day forward" (1 Samuel 16:13). David received power from the Spirit of Jehovah. The Spirit of God not only imparted skill, but was also the Spirit of revelation. Nehemiah in his prayer to God expressed the common opinion of the Jews that the prophets spoke as the Spirit of God gave them utterance; "thou testifiest against them by thy Spirit through thy prophets" (Nehemiah 9:30). This is also the idea expressed in Isaiah 61:1, "The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek." Ezekiel believed that he spoke under the influence of the Spirit of Jehovah; "the Spirit of Jehovah fell upon me and he said unto me, speak" (Ezekiel 11:5). The Old Testament functions of the Spirit of God are summed up in Isaiah 11:2 : "The Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah."

2. In the New Testament.

(a) In the Person and Work of Jesus. The coming of the Christ into his world in the person of Jesus was the most momentous fact of human history. The activity of the Spirit of God in connection with this event is noteworthy. To Zacharias was promised a son, who, as the forerunner of the Lord, should be "filled with the Holy Spirit, even from his birth" (Luke 1:15). The angel Gabriel was sent to Nazareth to tell a betrothed virgin that she would bear a son who should be called "the Son of the Most High." In answer to her perturbation the angel explained, saying, "the Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). At the birth of John, Zacharias is prophesying in the Holy Spirit, not only concerning his son, but also concerning "the dayspring from on high" (Luke 1:78). And there was Simeon, upon whom the Holy Spirit had come, and to whom the same Spirit had revealed that "he should not see death, before he had seen the Lord's Christ," and who "came in the Spirit into the temple" (Luke 2:25-27) when the parents brought in the child Jesus. Thus we observe the Spirit of God preparing the way for, and accomplishing the fact of the Incarnation. When the time came for Jesus to inaugurate his ministry, the Holy Spirit from heaven testified that he as the Son of God (Matthew 3:16). In order that he might be prepared for his work of redemption, he was "led up of the Spirit into the wilderness, to be tempted of the devil" (Matthew 4:1). He thus obtained through the leading of the Spirit, a practical experience of the problems of the task of redeeming men who were oppressed by Satan.

After his temptation "Jesus returned in the power of the Spirit into Galilee" (Luke 4:14). He came to Nazareth, entered into the synagogue, and read the prophecy of Isaiah which begins "the Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor," and announced to the people, "to-day hath this scripture been fulfilled in your ears" (Luke 4:16; Luke 4:21). In this wonderful manner the Holy Spirit brought the Son of God into the world and qualified him and endowed him for his work. The Holy Spirit not only came upon Jesus and into him, but now proceeded from him in power, under his own personal direction. When people were amazed at his mastery over evil spirits, he explained his wonderful works by saying that he cast out demons "by the Spirit of God" (Matthew 12:28). The Holy Spirit was not foreign to Jesus. In the later Scriptures he is called the "Spirit of Jesus." The Holy Spirit's operation in him, and through him, was therefore the necessary and natural expression of Jesus' being.

(b) In the Person and Work of the Apostles. When the twelve disciples were sorrowing because Jesus was soon to leave them to go to his Father, he gave them the promise of the Comforter (John 14:16). On the Mount of Olives, he gave them his parting promise and charge just before his ascension, saying, "tarry ye in the city until ye be clothed with power from on high" (Luke 24:49), and, "ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8). The promise of Jesus was fulfilled on the day of Pentecost when "there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit" (Acts 2:2-4). This miraculous manifestation and impartation of the Holy Spirit was related only to that occasion, and we cannot therefore expect to have it reproduced or imitated in our own experience. It was at once the demonstration of the Lordship of Jesus who had been crucified, and at the same time the induelement of power for the apostles. Pentecost has not been repeated. The nearest approach to similar phenomena was in the household of Cornelius (Acts 10:1-48), where, however, the purpose of the manifestation was

distinctly different, being intended to indicate God's willingness to accept the Gentiles. The coming of the Holy Spirit upon the twelve on the day of Pentecost, meant more than comfort and power. Before he went to his Father, Jesus had spoken thus of the coming Comforter to his apostles: "He shall teach you all things, and bring to your remembrance all that I said unto you" (John 14:26). "When he, the Spirit of truth, is come, he shall guide you into all the truth" (John 16:13). It is evident that the apostles understood that the coming of the Holy Spirit upon them on Pentecost was the fulfillment of this promise. Luke, the historian of the occasion, says: "they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Peter explained the phenomena by quoting the prophecy of Joel which related the gift of prophecy to the outpouring of the Holy Spirit.

What it meant for the apostles to experience the operation of the Holy Spirit, not only as the Comforter, but also as "the Spirit of truth," is explained by the apostle Paul in 1 Corinthians 2:6-16. Paul speaks of God's wisdom hidden in mysteries which were unknown to the wise men of the world, and impossible of knowledge to those who were unspiritual. But the deep things of God were revealed freely to the apostles "through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10). This revelation was freely given and the apostles spoke it to men "in words which the Spirit teacheth" (1 Corinthians 2:13). The revelation was so full that Paul could say "we have the mind of Christ" (1 Corinthians 2:16).

Peter who was the spokesman on Pentecost, believed that the Gospel was revealed through the Holy Spirit, and that it was preached "unto you by the Holy Spirit sent forth from heaven" (1 Peter 1:12). The revelation of the truth through the Holy Spirit was not confined to the spoken words of the apostles. They not only spoke, but also wrote under the control of the Spirit of truth, so that we have, from the pens of the inspired writers in the New Testament Scriptures, not only the historical narrative of the progress of the church of God, but also the revelation of God's will concerning the church.

(c) In the World. Of the relation of the Holy Spirit to the world Jesus said, "When he is come he will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the prince of this world hath been judged" (John 16:8-11). This Work of conviction was accomplished by the Holy Spirit on the day of Pentecost. The coming of the Holy Spirit demonstrated the fact of the glorification of Jesus at the right hand of God, manifesting the sin of those who rejected him in disbelief. His going to the Father demonstrated his righteousness, although he had been numbered with the transgressors in his death. His assumption of a place at the right hand of God reversed the judgment of the Prince of this world who had succeeded in crucifying Jesus by false accusation before earthly tribunals.

Because Jesus went to the Father and sent the Holy Spirit to announce his assumption of Lordship, it still stands true that the man who rejects Christ is convicted of sin, and of his own unrighteousness, and is in danger of judgment.

(d) In the Conversion of Sinners. The King James Version of Peter's words, "Repent ye therefore, and be converted" (Acts 3:19), has been displaced by the Revised Version, "Repent ye therefore, and turn again." Upon the old version was founded the doctrine of conversion by the immediate and therefore miraculous, operation of the Holy Spirit. A better understanding of the constitution of

man and of the Scriptures necessitates and confirms the modern, accurate translation. Conversion to God concerns and engages the whole being of man. In no similar situation is a man passive or utterly dependent upon influences which disregard his nature. A man can only change or be changed in his life by influences which seek and secure the co-operation of his own faculties. God made him so, and therefore does not disregard his own order when turning a man to himself. A change of conduct or character presupposes deliberate judgment, adequate motive, and effective will. Therefore, when there comes to a man the experience expressed in the words, "born of the Spirit," we may be sure the Holy Spirit has the proper material to offer to the judgment, to the motive, and to the will.

Inasmuch as the Holy Spirit is "the Spirit of Christ" he does not disregard the will of Christ in his manner of operation. Therefore, while it is said that we are "born of the Spirit" (John 3:5), it is also said, "Of his own will he brought us forth by the word of truth" (James 1:18), and, "having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth" (1 Peter 1:23).

Observation and experience confirm our judgment that in conversion the Holy Spirit does not operate apart from the word of God, spoken or written. There are no recorded instances of conversion to God apart from some knowledge or some impartation of his word.

(e)In the Believer. To all who believe the message of the gospel, this was the promise given by Peter on the day of Pentecost: "Ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him" (Acts 2:38-39). The unspeakable gift of the indwelling Spirit of God is granted only to those who obey him (Acts 5:32). Therefore Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38). The birth of Christ was the incarnation of the Word. Since the beginning of obedience to the gospel of Christ on the day of Pentecost, we have the continuing and ever present miracle of the incarnation of the Spirit of God in believers. As we meditate upon this indwelling of the Holy Spirit, we find it to be the fulfillment of the promise of Jesus who said, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).

What the indwelling Spirit does for believers is written in the New Testament Epistles. In the eighth chapter of Romans, Paul tells us that we are free from condemnation because "the law of the Spirit of life in Christ Jesus made us free from the law of sin and of death." In verse 11, our immortal bodies are to be raised from the dead "through his Spirit that dwelleth in you." In verse 13, "by the Spirit" we are to "put to death the deeds of the body." In verse 14, we are "led by the Spirit of God," and are therefore, "sons of God." In verse 15, the Holy Spirit is "the spirit of adoption, whereby we cry, Abba, Father." In verse 16, "the Spirit himself beareth witness with our Spirit, that we are children of God." In verse 26, "the Spirit himself maketh intercession for us with groanings which cannot be uttered," and in verse 27, the Spirit "maketh intercession for the saints according to the will of God." The indwelling of the Holy Spirit in the believer is strongly and beautifully characterized by Paul in a striking figure of speech in 1 Corinthians 3:16; "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" If the reference be to the church is a congregation of believers, the fact is not less true in regard to each individual Christian.

Paul wrote to the Galatians: "because ye are sons, God sent for the Spirit of his Son into our hearts, crying, Abba, Father" (Galatians 4:6). Therefore he says "walk by the Spirit" (Galatians 5:16), for if we are led by the Spirit there will be in our lives "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control" (Galatians 5:22-23), which are the "fruit of the Spirit." To the Ephesians Paul wrote that the Spirit was the seal and "an earnest of our inheritance" (Ephesians 1:13-14). Paul's prayer was "that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man" (Ephesians 3:16). To the whole church the Spirit imparted unity "in the bond of peace" (Ephesians 4:3). Paul also writes, "grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Ephesians 4:30). He also writes, "be filled with the Spirit" (Ephesians 5:18). But the Holy Spirit was not simply to dwell in the believer for his individual help, but was also to proceed from him as the Spirit proceeded from God and from the Son, in power. Jesus said, "he that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive" (John 7:38-39). A variety of such operations of the Holy Spirit proceeding from believers is mentioned in 1 Corinthians 12:4-11. When we ponder the meaning and the value to ourselves of the personal indwelling of the Holy Spirit, we will be careful not to "quench the Spirit" (1 Thessalonians 5:19).

(e) In the Church. The Church is the body of Christ. It is to be expected therefore, that the Spirit of Christ will animate the church, and that the will of Christ will become operative in and through the church, because of the Spirit of Christ which dwells in it. We are not surprised therefore to read in Acts 13:2; Acts 13:4, that the Holy Spirit selected and sent Paul and Barnabas from the church at Antioch to the foreign mission work. Nor are we surprised to learn from Acts 15:28, that the Holy Spirit was active in composing the difficulty which threatened a schism in the church over the question of the relation of the Gentiles to the gospel and to the law of Moses. "Nor do we deem it strange to hear Paul say to the elders of the church at Ephesus in Acts 20:28, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." We cannot think of the Holy Spirit residing in the church indifferent to its sustenance and preservation. The Holy Spirit is the life-giving principle of the church, the body of Christ, as the Spirit of God is the very life of God himself. Consequently, we expect a Spirit filled church to give manifold evidences of the presence of the Spirit. We have satisfaction therefore in 1 Corinthians 12:1-31, where Paul, speaking of the church under the figure of a body, says, "Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as he will."

According to this scripture, the church is the incarnation of the Holy Spirit fulfilling in its activities every relation which Christ constituted between himself and the world.

One of the first words of Jesus to those who looked longingly after him was, "come" (John 1:39). The message of Jesus to the world in his personal ministry was, "Come unto me and I will give you rest." The Spirit speaking through the church by the gospel of Christ is continuing to say to all nations, Come. Thus, through the church, the Holy Spirit continues to testify of Christ, and the closing words of the book of Revelation say, "The Spirit and the bride say, come" (Revelation 22:17).

1 The Holy Spirit, Johnson, p. 7.

2 The Holy Spirit, Johnson, pp. 21, 22.

DH - 09-The Church 05 ■ The Place of Missions in the New Testament Church

THE CHURCH V. THE PLACE OF MISSIONS IN THE NEW

TESTAMENT CHURCH

A. MCLEAN The Lord Jesus, the Founder of the church, regarded himself as a missionary. Early in his ministry he applied to himself the words of Isaiah. "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." He spoke of himself frequently as one sent of God, that is, a missionary. We have these phrases in the Gospels: "He that receiveth me, receiveth him that sent me;" "As thou has sent me into the world;" "Neither have I come of myself, but he sent me." The frequency with which this thought occurs, more than fifty times, demonstrates the fact that he was a missionary. The twelve men whom he selected from among his followers that they might be with him, and that he might send them forth to preach, and to have authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness, he named apostles or missionaries. Much of his time was spent in training these men for their life work. While he was yet with them he sent them out, two and two, into the cities and villages of Israel. They were to preach as they went, saying, "The kingdom of heaven is at hand." They were to heal the sick, raise the dead, cleanse the lepers, and cast out demons. As they had received freely, they were to give freely. Somewhat later he appointed seventy others, and sent them, two and two, before his face into every place and city, which he himself was about to visit. This work as it was related to the people was evangelistic; as it was related to themselves it was educational. Their experience on these short tours prepared them for their work in the larger field. Our Lord's work and the work of his disciples during his earthly career was confined to Palestine. Of himself, he said, "I am not sent but to the lost sheep of the house of Israel." He charged the twelve not to go into any way of the Gentiles, and not to enter into any city of the Samaritans; but to go rather to the lost sheep of the house of Israel. The time which they could devote to this ministry was brief. He told them that they should not have gone through the cities of Israel, till the Son of man would come. Besides, the twelve were not yet fully qualified for work among the Gentile nations. Not only so, but it was the purpose of God that the people he had been training since the days of Abraham were to hear the word of truth, the gospel of salvation, first. Moreover, it was not until after the death and resurrection of our Lord that there was a full gospel for these men to preach.

While it is true that the apostles were restricted to Palestine, it is plain that this restriction was regarded as temporary. The fact that such a restriction was imposed leads one to think that the apostles were thinking of the larger field. The striking saying, "Let the children first be fed," shows beyond question that a world-wide thought was in the mind of Jesus from the beginning. There are many indications of this in his teaching. Thus we hear him say, "Ye are the salt of the earth; ye are the light of the world." Again, "And they shall come from the east and the west, and the north and

the south, and shall sit down in the kingdom of God." And again, "Other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice: and they shall become one flock, one shepherd." And yet again, "This gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations." He told the twelve that they should be brought before governors and kings for his sake. Referring to the woman that anointed him in the house of Simon, the leper, he said, "Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be told for a memorial of her." Alluding to his death on the cross, he said, "And I, if I be lifted up from the earth, will draw all men unto myself." Again, we hear him say, "I came not to judge the world, but to save the world." In his interpretation of the parable of the Tares, he said, "The field is the world. " In applying the parable of the Vineyard and the Husbandman to his hearers, he said, "The Kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof." The universality of the gospel was manifestly not an afterthought, but was an essential part of the original program of our Lord. For good and sufficient reasons the universal commission was not given till after the resurrection of Jesus from among the dead. The work of redemption was then finished; the gospel was completed; the limitations which had restricted its extension were removed. Now they are to go everywhere and publish the good tidings of salvation through the Crucified. Our Lord's parting charge is reported by all four Evangelists. As given by Matthew it reads, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations." As given by Mark, "Go ye into all the world, and preach the gospel to the whole creation." As given by Luke, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." As given by John, "As the Father hath sent me, even so send I you." Just before the ascension he said to them, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." The commission given to the apostles is the climax of the Gospels. All that goes before leads up to it and prepares for it. So Warneck truly says, "The gospel of Jesus Christ necessarily issues in a missionary commandment. It is penetrated through and through by thoughts of universal salvation which make it a religion for the whole world. These thoughts move through all the teaching of Jesus, and necessarily led, when his saving work was accomplished, to the institution of missions." The book called "The Acts" shows how the apostles understood and obeyed the commission of their Lord. It gives some account of the planting of the church in Jerusalem and of the spread of the gospel till it reached the heart of the Empire. Tradition says that the apostles remained in Jerusalem for twelve years. In those years a strong and prosperous church was built up by their labors. We have the statement that believers were the more added to the Lord, multitudes both of men and women. At the expiration of that period the apostles entered upon their missionary vocation, and James, the Lord's brother, who was not one of the twelve, was left in charge of the church.

If the apostles were slow of heart to engage in the work outside the Holy City, it was not because they were ignorant of the world-wide scope of their commission. In his first sermon, Peter quoted the words of Joel, "It shall come to pass in the last days, saith God, I will pour forth of my spirit upon all flesh;" and again from the same prophet, "And it shall be, that whosoever shall call on the name of the Lord shall be saved." And in his second recorded sermon the same apostle quoted the promise given to Abraham, "And in thy seed shall all the families of the earth be blessed," and

added, "Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities." A little later he said, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein ye must be saved." It was not because the apostles did not apprehend the teaching of their Lord that they delayed for so long a time entering the regions beyond, but for other reasons. On the day of Pentecost the Holy Spirit was poured out upon the believers who were assembled for prayer, and they began to speak as the Spirit gave them utterance. Peter stood up with the Eleven and preached to one of the most cosmopolitan audiences ever addressed by any man. There were dwelling in Jerusalem at that time Jews, devout men, from every nation under heaven. In Peter's audience there were Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians. These representatives of the Jews who were dispersed all over the Empire and the proselytes to the Jewish faith were in touch with their own people and it is almost certain that through them the story of what took place on Pentecost was published far and near. Of those who heard Peter's first sermon, three thousand believed and were baptized. The converts continued steadfastly in the apostles' teaching, in fellowship, in the breaking of bread and the prayers, and the Lord added to them day by day those that were being saved. We read that every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ. As a result of their persistent efforts many of those that heard the word believed; and the number of the men came to be about five thousand. A little later it is said that the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests became obedient to the faith. This work went on and the church was established in all Judea and Galilee and Samaria. The apostles had to contend against opposition and to endure persecution, but they were not dismayed. When they were beaten they rejoiced that they were counted worthy to suffer for the name of their Lord. The growing opposition to the new faith led to the death of Stephen, the first martyr. His death marked a new stage in the progress of the church. By that time the essential differences between Judaism and Christianity became apparent, and as a necessary consequence the sympathy of the Jews towards their Christian brethren became antipathy. So it came to pass that the martyrdom of Stephen was followed by a great persecution against the church in Jerusalem, and the members were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Those who were thus scattered abroad went about preaching the word. Among this number was Philip, one of the seven deacons, who went down to the city of Samaria and proclaimed unto them the Christ. The record states that the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard and saw the signs which he did, and they were baptized, both men and women, When the apostles heard of what had taken place in the city of Jerusalem, they sent Peter and John to look into it. When they had accomplished the purpose of their mission and had testified and had spoken the word of the Lord, they returned to Jerusalem. It is added that they preached the gospel in many villages of the Samaritans.

Having completed his missionary work in Samaria, an angel of the Lord spoke to Philip, saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza." Philip obeyed at once. On the way south he fell in with the treasurer of Queen Candace, of Ethiopia, who had gone to Jerusalem to worship, and was reading the prophecy of Isaiah on his return. The

Spirit told Philip to go and join himself to the treasurer's chariot. He did so, and on invitation went up and sat with the treasurer and preached Jesus to him from the Scripture he was reading, and baptized him. Tradition tells us that this man who was the first Ethiopian to receive the gospel was the founder of the church in his own country. The Spirit caught away Philip and he was found at Azotus: and passing through he preached the gospel to all the cities, till he came to Cæsarea. The conversion of Saul of Tarsus, which took place within a few years after the Ascension of our Lord, was an event full of significance for the church. He had been breathing out threatening and slaughter against the disciples of the Lord; he had been exceedingly mad against them, and had persecuted them even unto foreign cities. He arrested and shut up many of the saints in prison, and when they were put to death he gave his vote against them. When Stephen was stoned Saul stood by and consented, and kept the raiment of the men that slew him. While he was on his way to Damascus in search of Christians to bring them bound to Jerusalem, the Lord appeared to him to make of him a minister and a witness both of the things he had seen and should see, and to send him to the people of Israel and to the Gentiles, to open their eyes, that they might turn from darkness to light, and from the power of Satan unto God. As soon as Saul was baptized he began to proclaim Jesus, that he is the Son of God. On his return to Jerusalem he preached boldly in the name of the Lord; and he spoke and disputed with the Grecian Jews. Saul was a missionary to the Gentiles, as Peter was to the Jews. Saul glorified his ministry as a missionary to the Gentiles. He made it his aim so to preach the gospel, not where Christ was already named, that he might not build upon another man's foundation; but as it is written, "They shall see to whom no tidings of him came, and they who have not heard shall understand." More than any other man that ever lived, Saul of Tarsus established Christianity in the world. Next to his Lord, he was the chiefest of all the missionaries who have sought to fill the earth with the knowledge of the glory of the Lord, as the waters fill the sea. Saul's one ambition was to present the Gentile world as an acceptable offering to God the Father, being sanctified by the Holy Spirit.

While Jerusalem was still the headquarters of the apostles Peter, on one of his missionary tours, visited Lydda. There he healed a man named Aeneas, who had been palsied and bed-ridden for eight years. All the citizens of Lydda saw the miracle that had been wrought in Aeneas and they turned to the Lord. From Lydda Peter was called to Joppa. There he restored Dorcas to life, and, as a result, many believed on the Lord. From Joppa the Holy Spirit directed Peter to Cæsarea to preach to Cornelius and his household. Peter demurred at first, but afterward consented and went. While he was preaching to this Gentile family, the Holy Spirit fell on all that heard the word, and Peter commanded them to be baptized in the name of Jesus Christ. The conversion of Cornelius marked another stage in the progress of the church. Prior to this event the gospel had been preached to none who were not of the seed of Abraham or proselytes to the Jewish faith. Now, for the first time, it is preached to Gentiles. Some of the brethren of the stricter sort contended with Peter because he went in to uncircumcised men and did eat with them. Peter expounded the matter in order unto them, and concluded his defense by telling the apostles and the others that the Holy Spirit fell on that Gentile family as he began to speak as upon the Twelve when they believed on the Lord Jesus Christ, and added, "Who was I, that I could withstand God?" When they heard those things they held their peace, and glorified God, saying, "Then to the Gentiles also hath God granted repentance unto life." The author of The Acts stated that those who were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. It is possible that they had not

heard of the epoch-making event in Cæsarea when Peter preached to Cornelius and to his family and the ratification of Peter's course by the Apostles and the brethren in Judea. In any event those scattered disciples confined their ministry to members of the Jewish race. But there were some of them, men of Cyprus and Cyrene, who, when they reached Antioch, spoke to the Greeks also, preaching the Lord Jesus. "The hand of the Lord was with them, and a great number that believed turned to the Lord." Later, under the preaching of Barnabas, "much people was added to the Lord." In that city Barnabas and Saul continued a whole year, and taught much people. There is a tradition that the church in Antioch numbered 70,000 at one time.

It was in Antioch that the Holy Spirit said to the prophets and teachers who were there, and as they ministered to the Lord and fasted, "Separate me Barnabas and Saul for the work whereunto I have called them." "Then, when they had fasted and prayed and laid their hands on them, they sent them away." So they, being sent forth by the Holy Spirit, went down to Seleucia, the port of Antioch, and from thence sailed to Cyprus. They proclaimed the word of the Lord from one end of the island to the other, beginning at Salamis and ending at Paphos. Then, sailing from Paphos they crossed over to the mainland. They landed at Perga in Pamphylia, and passing through from Perga came to Antioch in Pisidia. Having been invited by the rulers, of the synagogues to speak if they had any word of exhortation, Saul, or Paul as he is henceforth called, preached a sermon that is reported more at length than any other preached by him. His hearers were so impressed and so pleased that they asked him to repeat his sermon on the next Sabbath day. Seeing how popular he was with the Gentiles, the Jews were filled with jealousy and contradicted his words and blasphemed. In his reply Paul quoted the words of the prophet Isaiah, "I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth." His course in speaking to Gentiles as well as Jews, was in accordance with what their own prophet had said long before. In that city as many as were ordained to eternal life believed, "And the word of the Lord was spread abroad throughout all the region." The uproar caused by the enemies of the gospel in this as in other cases caused it to be published broadcast. The persecution that was stirred up against Paul and Barnabas caused them to shake off the dust of their feet against them, and to go on to Iconium. They entered the synagogue of that city, and so spoke that a great multitude both of Jews and Greeks believed. Learning that it was the purpose of both the Gentiles and of the Jews with their rulers to treat them shamefully and to stone them, Paul and Barnabas left Iconium and fled unto the cities of Lycaonia, Derbe and Lystra, and the region round about, and there preached the gospel. In Lystra Paul was stoned and dragged out of the city as dead. In Derbe many disciples were made. Derbe was the western and northern limit of Paul's first missionary tour. From Derbe Paul and Barnabas retraced their steps through Lystra and Iconium and Antioch in Pisidia and Perga and Attalia, and thence by sea to Antioch in Syria, from whence they had been committed to the grace of God for the work which they had fulfilled.

After two years Paul and Silas started on a second tour. They passed through Syria and Cilicia, confirming the churches. Thence they went on to Derbe and Lystra. On their way they delivered the decrees that had been ordained by the apostles and elders in Jerusalem. "So the churches were strengthened in the faith, and increased in number daily." Having passed through the region of Phrygia and Galatia, they wished to speak the word in the Roman province of Asia, but were forbidden by the Holy Spirit. Going on until they came over against Mysia, they attempted to go into Bithynia, but the Spirit of Jesus suffered them not. Then passing by Mysia they came down to

Troas. While waiting in Troas for orders a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, "Come over into Macedonia and help us." Paul and those that were with him sought to go into Macedonia straightway; for they concluded that God had called them to preach the gospel in Europe. Setting sail from Troas they made a straight course to Samothrace; and the next day to Neapolis; and from thence to Philippi. In that city the first church was planted on European soil. The next place entered by Paul and his fellow-workers was Thessalonica. He reasoned from the Scriptures with the people in the synagogue for three Sabbath days, seeking to convince them that the Jesus he preached was the Christ. Some of the Jews were persuaded and of the devout Greeks a great multitude, and of the chief women not a few. From Thessalonica Paul and Silas went on to Berea. The people of Berea received the word with all readiness of mind, and examined the Scriptures daily to discover whether the things they heard were so. "Many of them therefore believed; also of the Greek women of honorable estate, and of men, not a few." The next city in which Paul preached was Athens. After hearing his discourse in the midst of the Areopagus, some mocked; others, more courteous, said, "We will hear thee again concerning this matter." "But certain men clave unto him, and believed: among whom was Dionysius the Areopagite, and a woman named Damaris, and others with them." Leaving Athens Paul went on to Corinth. He spent a year and six months in that city, teaching the word of God. "And Crispus, the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." On his third and last missionary tour Paul spoke for three months in the synagogue of Ephesus, reasoning and persuading as to the things concerning the Kingdom of God. On account of the opposition of some of the Jews he separated himself and the disciples from the synagogue and spoke daily in the school of Tyrannus. "This continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks."

After this Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, and after that to Rome. While he was in Jerusalem he was arrested and carried away to Cæsarea where he was kept as a prisoner for more than two years. On appealing to Cæsar he was taken to Rome for trial. After his arrival he spoke from morning till evening to a great number that visited him in his lodging; to whom he expounded the matter, testifying the Kingdom of God, and persuading them concerning Jesus, both from the law of Moses and the prophets. "Some believed the things that were spoken, and some disbelieved." Paul abode two whole years in his own hired dwelling, and received all that went to him, preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him. While he was waiting the convenience of the emperor, he was establishing the church in the capital of the Empire. The book entitled the "Acts" is a missionary book. Every part of it has missionary significance. But it does not give a complete account of the missionary work of the whole church. It gives an account of the work of Peter and Paul and does that only in part. The work of the other apostles is not given at all. But it is evident from the rapid spread of the gospel into so many places that these men were busy somewhere. Tradition tells us that Matthew and Bartholomew and Nathaniel labored in Arabia; Matthias in Ethiopia; James the son of Alphaæus in Egypt; Simon the zealot in Mauritania and Libya; Thaddeus in Mesopotamia; Thomas in the district adjoining Parthia; and Philip in Phrygia. How reliable this tradition is it is not easy to determine.

It is apparent that the work of spreading the gospel was not confined to the apostles and to the men and women whose names are found on the pages of the New Testament, Warneck states that in the youth-time of its first love the whole church was practically a missionary church. Gibbon says that it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessings which he had received. We are told on the very best authority that the supreme characteristic of the apostolic church was the missionary zeal and activity of the individual members. Soldiers, sailors, merchants, miners, craftsmen voluntarily made it one of their chief objects, whether at home or abroad, in private or public life, to extend to others the gospel message. "Then, as in no period since, was it true that every individual Christian was a missionary."

Garrisons of soldiers were stationed along the frontiers of the empire; these military establishments became centers from which Christianity spread outside the civilized world. When the armies pushed beyond the boundaries of the Empire, Christianity was sure to go with them. History shows that Christian soldiers captured and enslaved by barbarians were the means of converting whole nations. The New Testament church was essentially a missionary organization. With it missions was not a by-work or a by-play, but the first work, the chief concern, the supreme business of all who called themselves disciples of Jesus Christ. Harnack has shown that the most numerous and successful missionaries were not regular teachers, but Christians themselves, by dint of their loyalty and courage. Above all, every confessor and martyr was a missionary; he did not merely confirm the faith of those who were already won, but also enlisted new members by his testimony and his death. "While he lay in prison, while he stood before the judge, on the road to execution, and in the act of execution itself, he won people to the faith. We cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries." Women as well as men shared in the work. Paul sent salutations to fifteen women who rendered conspicuous service to the cause. The Roman Empire embraced the then known world. The area of the Empire was two million square miles; the population was one hundred millions. The Empire included part of three continents, Asia, Africa and Europe. All three abutted on the Mediterranean. The Roman Empire was preëminently an empire of cities, and the Mediterranean furnished easy access from city to city. The conquest of the Empire for Christ was the one task before the church of that time. The records show that the gospel was preached in all parts of the Empire before the close of the first Christian century. In the Epistle to the Colossians, the author states that the gospel was bearing fruit in all the world and increasing: and again, that it was preached in all creation under heaven. By the time of John's death there were Christian churches all over Syria, Asia Minor, Macedonia, Greece proper, the islands and Italy. Peter, in his First Epistle addressed the sojourners of the dispersion in Pontus, Galatia, Cappadocia, Asia and Bithynia, and sent greetings from Babylon. Christianity found a lodgment from Spain to Babylon, and from Rome to Alexandria. Churches or believers were found in the following places: Jerusalem, Samaria, Lydda, Joppa, Sharon, Cæsarea, Antioch in Syria, Tyre, Sidon, Ptolemais, Pella, Tarsus, Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, Derbe, Ephesus, Colossae, Laodicea, Hierapolis, Smyrna, Sardis, Philadelphia, Philippi, Thessalonica, Berea, Athens, Corinth, Cenchrææ, Crete, Rome and Puteoli. It is probable that churches or believers were found in the following places: Edessa, Arabia, Petrea, Alexandria, Cyrene, Ancyra, Rhodes, Mileta, Carthage, Spain, Dalmatia, Britain and the Rhone Valley.

Writing of the spread of Christianity Professor Purves says, "Our information is scanty, but there can be no doubt as to the fact. We have already noted its wide diffusion in the last years of Paul. That it entered Egypt with much power is proved by the remains of early Christian literature in that land from early in the second century. There is also reason to believe that it entered Arabia and Parthia, and possibly India, as well as in the West, Germany and Gaul. It touched Spain and perhaps Britain: while throughout the central parts of the Empire it had its adherents in every country. The language of the Revelation (e.g., 7:9) implies that the new faith included representatives of all nations. Clement of Rome (A.D. 96) refers to the apostles as preaching everywhere in city and country. Ignatius (A.D. 110) writes of bishops settled in the farthest parts (of the earth). Pliny, governor of Bithynia and Pontus in A.D. 112, found the Christians so numerous that the worship of the temples had suffered severely. It is probable that by the close of the century companies of believers existed in all the larger cities and many of the smaller towns of the empire, and that the new religion was represented from the Atlantic to the Indus, and from Germany to Egypt and Arabia."

All races and all conditions were included. All nations were fellow-heirs, and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the gospel. All partition walls were broken. There was no distinction between the Jew and the Greek; for the same Lord is Lord of all, and is rich unto all that call upon him. In the church there was neither Jew nor Greek, neither bond nor free, neither male nor female. A Christian because he was a Christian felt that he was a debtor both to Greeks and to Barbarians, both to the wise and to the foolish. The converts represented every rank in society. Most of them were from the humbler classes; but there were some, though not many, who were wise; some who were mighty; and some who were noble. The gospel met the needs of every human soul.

There were several things that greatly assisted the missionaries in the New Testament church. The first of these were the great roads built by the Romans for military and commercial purpose; the missionaries travelled along these as they went out to make disciples of all the nations. The caravan routes, we are told, led into the common basin of the Mediterranean, from Central Africa through the Sahara by several ways, down the Nile, from Yemen along the Red Sea; from the Persian Gulf through the Syrian desert; from Mesopotamia, the center of the trade of Central Asia, to which came the treasure from the Persian Susa, Hyrcania and Bactria, which in turn drew from China and from Hindustan and Farther India. The whole coast of southern Asia was familiar to the merchants, and regular routes by the sea were open, finding their natural termini in the Persian Gulf and the Red Sea. Commerce came pouring down from the region of the Baltic and from distant Britain. All this made it easy for those men who were seeking to obey the parting command of their Lord to accomplish their purpose.

Secondly, the Greek language was understood in all parts of the Roman world. The Roman legions conquered Greece, and Greek letters and arts in turn conquered the conquerors. The New Testament was written in Greek and could be read by intelligent men everywhere. In passing from province to province and from continent to continent the Christian missionaries did not need to stop and master a new and strange tongue.

Thirdly, the Jewish people were scattered abroad over the Roman Empire and even beyond its boundaries. Every land and sea was full of them. It was not easy to find a place in the world which

had not received this race and was not occupied by them. The temple in Jerusalem was the cradle of the infant church. The believers continued steadfastly in the temple day by day. We know how Paul entered the synagogues of the cities in which he preached, even though he was a missionary to the Gentiles. The Jewish people carried their great promise and their great hope with them into all the world. In this, way they greatly assisted the work of the apostles and their associates. With the Roman government to police the world, with highways and harbors facilitating journeys by land and sea, with a universal language at their command and with Jewish people and prayer bands distributed all over the empire, the apostles went forth to conquer. These accessories enable us to understand how it was that they won such marvelous triumphs in so short a period of time.

Moreover, they were greatly helped by the Lord himself. "They went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed." The writer of the Epistle to the Hebrews has both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to his own will. In sending out his chosen and trained missionaries our Lord said to them, "And lo, I am with you always, even unto the end of the world." He assisted them in these particulars: he gave them wisdom and faith and courage; he enabled them to heal the sick, to cast out evil spirits, and to raise the dead; he opened prison doors and brought them out; he removed serious obstacles as in the case of Herod when he was disposed to kill Peter as he had killed James; he guided them in the selection of their fields; he cheered them with assurances of his presence and deliverance and victory; he filled them with peace and joy and satisfaction in the service to which he had called them. The chief motive that impelled the missionaries of the New Testament church was their love for Christ. They had seen him rejected as an imposter and crucified; they desired to see his claim to be the Son of the Highest and the Savior of the world vindicated. They earnestly desired to see many diadems on his head, and the sceptre of universal empire in his hand; they desired to see him recognized as King of kings, as Lord of lords, as the blessed and only Potentate. They thought of the need of men, too, but their controlling motive was less than that their love for their Lord and their wish that he should receive the honor that was his due. Like the Moravians later, they sought to give to the Lamb that was slain the reward of his sufferings.

Unquestionably, missions had the first place in the New Testament church, and none other. The apostles were not theologians, or prelates or philosophers, but messengers, and their one work was to give the gospel to all mankind. They did not take time to write elaborate treatises on systematic theology or on the philosophy of the Christian religion: their work was of a different nature. What they wrote was written in the thick of the fight against paganism. They wrote as Cæsar and Napoleon wrote their military dispatches, on the field of battle. Their writings are missionary documents and nothing else. The Gospels furnish the missionary with his message: they affirm that Jesus is the Christ, the Son of the living God, and they furnish the evidence of that grand proposition. The book we call The Acts is a record of the missionary activity of that time. The Epistles were written to mission churches and have to do with the conduct of the members. The book of Revelation is a forecast of the final victory, when all rule, and all authority, and all power opposed to Christ shall be abolished, and when he shall reign from pole to pole with undivided and undisputed sway. The church of the New Testament had this one task on hand and undertook in good faith to accomplish it.

Missions were the business of that church. Important as buildings and other equipment are, they were considered of secondary importance. The work of filling the world with the gospel was the one work of supreme importance, and to the doing of that one work the church addressed herself with all possible earnestness and with all the resources she could command. As a result we read that "the word of the Lord grew and multiplied," and again, that "so mightily grew the word of the Lord and prevailed:" and from another source that "the fires of the faith burned down to the water's edge all around the Mediterranean and remade the Roman world." The church of the New Testament had all confidence in the universal triumph of the Gospel. They looked for the new heaven and the earth wherein dwells righteousness. They believed that "all Israel should be saved," and that "the fulness of the Gentiles should be brought in." John saw a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues; and they cried with a great voice, "Salvation unto our God who sitteth on the throne, and unto the Lamb." When the seventh apocalyptic angel sounded there followed great voices in heaven, and they said, "The kingdom of the world is become the Kingdom of our Lord, and of his Christ: and he shall reign forever and ever." John saw the nations walking in the light of the Holy City, and the kings of the earth bringing their glory into it. He heard as it were the voice of a great, multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, "Hallelujah: for the Lord our God, the Almighty reigneth." While the forces of darkness opposed them and sought their destruction, the early missionaries were cheered with the exceeding great and precious promise, that "all flesh should see the salvation of God; for the mouth of the Lord hath spoken it."

DH - 10-The Church 06 ■ The Place of Christian Stewardship in the New Testament Church

THE CHURCH VI. THE PLACE OF CHRISTIAN STEWARDSHIP IN

THE NEW TESTAMENT CHURCH MRS. M. E. HARLAN The church is God's agency for the exercise of Christian stewardship. Every principle of good service, every impulse toward helpful doing, every consciousness of obligation, every proper exercise of stewardship emanates from the church or from the forces made by the church.

Stewardship an Honored Position.

Christ was master of the art of illustration. From nature, history, and current events he drew the figure settings in his marvelous messages to men. Every act of his life, as well as every sentence in his sermons, was the effort to make the people understand the dignity of worthy service and the call to co-laborship with him. In the age of Christ's personal ministry, stewardship never meant a petty position. It always carried obligation next to that of the crowned head of the commonwealth. So in the parable of the talents and the unjust steward, the strongest possible figure is used to emphasize the fact that unfaithfulness to a trust in the world's work is treason, for the one who has proven disloyal to personal responsibility is high in authority in the royal household.

Some Bible Meanings of Stewardship.

Elder--In a specific sense the eldership is stewardship, responsible for the dispensing of truth and wise counsel and the exercise of executive direction over the entire Church.

Bishop--In the bishopric is vested the same heaven-born obligation. So vital is this significant service that certain requirements in character are clearly stipulated:

1. To be master of his own manhood (Titus 1:7).
2. To have a determined and tenacious grip on the truth (Titus 1:9).
3. To be armored with sound doctrine (Titus 1:13-14).
4. To be one who loves, men and whom men love (Titus 1:8).

Shepherd--Is an office like unto that of bishop with this exception, the former implies leadership rather than directorship. Shepherd is a stronger figure and more comprehensive. It includes all the essential points of stewardship--overseer, obligation even to the limit of life, a dispenser, all crowned and dignified by example--a going before. Can men and women successfully lead into large service when their own work measure is empty? Can they inspire to sacrificial giving, when they live in luxury themselves? Can they count an atom's weight in turning the wealth of the world into the treasury of missionary and philanthropic service when their barns and pastures and fields and coffer are full and the gates and doors are closed to the appeal of need?

Minister--Also means steward, steward of the mysteries of God (1 Corinthians 4:1-2). What are these mysteries? Can they be analyzed, developed, and dispensed for practical good to the earth family? Many things may be mentioned. Four special ones are suggested:

1. Life. Not mere existence, not a body bulk of flesh and blood and muscle, with breathing, moving, and reproductive functions, but the higher life of good thinking and helpful doing.

2. Love. That "never faileth" (1 Corinthians 13:1-13). This is the supreme element, God himself. While our eyes are holden and we look out from the house of clay, ultimate comprehension of this mystery cannot be attained. The minister steward by teaching it, by living it, by leadership, by directorship in the church, aids the love mystery to become the real and vital entity in the world's work.

3. Sacrifice. Of Self.--Has anyone ever fully understood why? But does lack of discernment prove nonentity? Nature's laws, which are God's laws, practically decree there can be no life without death, no blessing without giving, and no service bearing the standard seal without sacrifice. The minister steward cannot reveal and dispense the inspiration of this mystery until he lives the mystery in the midst of his people. Of Substance.--Another deep mystery, the revealing of which makes every man my brother and every woman my sister, every motherless or needy child my own, every son without a father my son, every daughter alone in the world a member of my family. If my brother needs a keeper, that is a portion of my task. If my sister is lost, I must go to the rescue or my money must help equip the searching party. When the little ones cry for bread, my granary doors burst open and the golden grain must flow speedily to the lips of hungry children.

4. The Gospel for Others. The greatest mystery revealed to the Jews was that the favor of the Father, his gospel, was for the Gentiles (Ephesians 3:3-6). For centuries Israel possessed special information, special prophecy, and special agencies for a world-wide service to all the races of men, but had failed in their stewardship. The church to-day possesses the fact of this failure and the complete revelation in Christ of the Father's plan for his people. Why should it be a mystery that the gospel is not only for those of Anglo-Saxon blood, and those through whose veins course the Hebrew current of life, but that it is also for the black man, the brown man, the yellow man, the red man, for the men and women of large opportunity and also for those stunted by tragic and limited environments?

If I did not believe it is the will of the Father that every man and woman and child is to be told the story of his love, I think I could not believe there is a God. The message of the Master, "Go, go build into the world my life, my love," is the climax evidence of his Messiahship. O Church of Christ, if we go not, the candlestick of promise will be removed from our midst, and we, too, will have failed in our stewardship. The steward of God's mysteries, the minister--and every Christian should be such--is essentially a faith builder (1 Corinthians 3:5). Christian life, Christian love, Christian sacrifice, and Christian missions are the four corner stones and the revealer of mysteries that promote worthy stewardship life.

Every Man and Woman and Child a Steward.

We possess nothing. The silver is the Lord's, the gold also, and the cattle on a thousand hills are his. The seas are wider his control. The land was made by him and is given to us in trust. The power to get wealth is not of ourselves. Time is not our own. Every moment is a trust fund. To

waste time is tragic. To use it for no profit is pathetic. To employ it for self when it should be utilized for the growth and power of the church is sin. Even our life--the closest possible proximity to actual personal possession--is an absolute trust. "All souls are mine." "The world is mine and the fulness thereof." The bodily form of the human kind signifies stewardship. Man is not a creeping thing with his nostrils to the dust, but he stands erect, with his face to the sun. His hands are not claws to destroy, but can open with benediction to comfort and soothe. A Christian steward is given a talent, a commission, and power to execute. Every normal life possesses in some measure these three elements. All such are debtors. Debtorship implies stewardship. Stewardship signifies called to service, not for ourselves but for "others," for "No man liveth unto himself" and no man possesseth unto himself, else with the living and with the possessing he will die not only unto himself but unto the good of the church.

Diversity of Stewardship Talent.

Every Christian attainment places the person who possesses it under the obligation of stewardship. If you can sing, sing the "Old, Old Story," sing the "Messiah," and "The Peace that Passeth Understanding," sing to the disconsolate, sing something for somebody's good. If the stewardship of speech in but one language is yours, hasten with the message. If you are a master of many dialects, and the body is strong, manifold are your obligations. If you are an artist, contribute the product of your brush to the story of love and the power of the church. If you are a teacher, it is yours to help build the immortal. Never place a doubting thought of God or the eternal verity of things in any human heart. He who does it is criminal to the limit of insatiate cruelty. Better the steel stab than the death blow to faith. If you are a student of nature, react of God in the rocks, the trees and the stars and tell the beautiful story to children and to those whose feet may be slipping away from the truth. If you are a physician, your talent is doubled the moment you enter your Christian stewardship. Next to the minister steward, or collaborating with him, or possibly superior in opportunity to him, is the Christian physician. "Is your father at home?" asked a gentleman of a bright little boy who was playing on a doctor's doorstep. "No, sir," was the answer, "he's away." "Where do you think I can find him?" "Well," said the child, thoughtfully, "you've got to look for some place where people are sick, or hurt, or something like that. I don't know where he is, but he's helping somewhere."

If your talent is money making, you can daily multiply yourself for the uplift of the race. "Money is power." It is a legitimate expression of personal energy. It is mind in material form. It is hand and heart and even soul power, for only creation with soul thought produces values. Money is a part of ourselves. Dare we say we give ourselves when we withhold this supplement to ourselves, the money power, and say, Yes, I will give self, I will do the face to face, personal work, to uplift the fallen, but the gold and the silver I will lay away carefully in a beautifully initialed napkin that when I am gone those who unfold it may know my purpose in life was to move a little piece of marble from its home in the hills and place it on a tiny plat of ground that the world may know I lived, and died.--What then, O God; What then--if you have robbed the bank of God? If you have failed in properly exercising the stewardship of wealth?

Steward a Debtor. The steward "does not own his wealth, but he owes it."

1. To the Government.

I doubt if one has reached the estate of true citizenship until he has contributed something for the maintenance of the national life--either money, or thought--or has borne arms in the conflict for principles. There is a dignity in tax paying second only to the significance of tithe offering.

2.To the Church.

It is a mooted question whether a person can be a member of the church and not contribute for the ministration of the church and for the upkeep of the buildings and equipment. Even before a man has understood and acknowledged his duty to formally accept the leadership of Christ and fellowship in the church, if he locates his home in a land where the principles of the Christian religion make life and home and nation worth the name and insure him against heathendom and cannibalism, he is much beneath the dignity of a true man if he withholds liberal contributions to the church.

3.To Foreign Missions. The local church is first. It must be maintained as the foundation for the home base. As an individual cannot live for himself alone, so the church, if it seeks to simply perpetuate itself locally, must die. It is the law of the natural world. It is equally so of the spiritual world. The door of every nation now stands open for the gospel. God loosened the locks when he knew his church possessed the means adequate to enter. When one billion, two hundred and fifty million people are non-Christian, when over six hundred million have never heard of Christ, when there are thirty million in Japan and sixty million in Africa yet unevangelized, when there are four hundred million in India, China and Central Asia who have never heard a Christian message, when two hundred million Mohammedans are yet to be reached by the gospel, a careful study of the chart of world facts will stir the Christian steward to quick and decisive action for foreign missions.

4.To Home Missions. When cities and towns and villages by the hundreds in our land have never heard the plea of the Disciples of Christ, the plea for Christian union, when many church organizations are without pastoral care, when foreign people at the rate of one every twenty-two seconds are coming to our shores, when Buddhism and Hinduism have erected their altars within our gates and Mohammedanism has her shrines located in the capital city of the center state of our American Commonwealth, when King Alcohol still holds high his hydra head, when the bulwarks of our nation, the sanctity of our homes are threatened by the increased divorces and the inroads of the worse than black plague, it is time for the stewards of wealth and purity and principle to pour into the church and other properly organized channels the sacrifice of self and substance. There was never a better day for courageous effort than right now, never an age when the need of money and men and women of the heroic mold was so great.

5.To Educational Institutions. The great universities in the world are here because there were those who believed in Christ and the church, those who were conscious of the power of a Christian education and recognized the study of life in all its phases, the study of nature in all her aspects, the study of science and philosophy, of literature and logic, together with the study of spiritual forces, are essential in the making of the highest type of life. As the church is first and supreme in the Father's plan for the uplift of the races of men, so the Christian stewardship of the church should make the Christian colleges of the land stand first in world-wide purpose, and in cultural and technical study. The maintenance fund should be such as to adequately remunerate Christian specialists, that there may be time for further research. On the other hand, this is also a field where the steward of large mental capacity and pedagogical talent may make his investment for

the commonwealth of God without naming a price.

Here the Christian steward of money or mentality has opportunity to multiply himself a million fold, to project himself into the future, to make his thought have being in the life energies a thousand years hence, to make his money and mind speak and act when his voice is stilled and his earth life is forever past.

Christian stewardship established in Indianapolis the Missionary Training School, with its purpose to aid in the testing and training of missionaries for the Church of Christ. Such stewardship gave being to Bethany, and Butler, to Hiram, Transylvania, and Drake, to Oklahoma and Texas Christian Universities, to Cotner and Kimberlin Heights, and to every Christian educational institution in the United States and in the lands abroad. Dare anyone say the men and women who gave the money founded these institutions? If so, they had equal co-workers in the teachers and executors who served without salary and gave their best without price or accepted only an existence remuneration. When the honor roll is called, we could name, of such, a list that would reach to the skies.

6.To Hospitals.

Jesus spent much time healing the sick and sore bodies of people. He soothed the turbulent spirits of strife and of fear by the health touch of his marvelous power. We cannot minister by miracle, but such as we have we owe to this service of Christian benevolence. People can do without food for a time. Much clothing is not necessarily essential to life, but the sick, need both and more. To achieve in the realm of art, to attain success in the business world, to become kings in commerce, to promote great architectural and civil engineering enterprises, to reach the plane of statesmanship, to be permitted to grapple with national and world problems, is success, but there is something greater. To know the human body, to possess the surgeon's skill, the physician's knowledge of life, the nurse's ability to execute orders and administer curative agencies, is success with a deep and emphatic underlining. Blind is the steward of resources who does not see in the sick human body opportunity for the exercise of art, science, and Christian, business, and brotherhood principles. To preserve this body by tender ministry, to build into it more of the Christ compassion, to conserve it for stewardship service to others, is success approximating the supreme. The Master still pleads with his church, heal the sick of my people, and all are mine.

7.To Social Service.

This, too, is practical Christianity, or Christianity in practice. Yea, it is Christianity at its task. It is working while we are praying. It is teaching while we are learning. It is doing while we are seeing and where we are seeing. It is service among the needy. It is going about doing good. It is moving forward "in his steps." It means money giving, and large giving. It means consecrated talent for wise distribution. And more, it means brilliant thought and courageous purpose not yet fully attained to propagate the preventive agencies--the purity of Christ and the principles of his institution, the church. The Christian Steward a Specialist in Finance.

1.Makes Wise Investments. A woman and other members of her family made gifts for the education of Jacob Kenoly. A life, though it tabernacled in a house of black clay and served but a span of three years, alone with God, established a mission station in Africa. Cyrus Hamlin had life and purpose to serve the people of the Ottoman Empire. It took the supplement of a New York

merchant's money to make possible the great Robert College at Constantinople. It is said Cyrus Hamlin made the new Turkey. Did he? If so, he had a colaborer in all the task. A young man was asked why he wanted to be a missionary. At once he replied, "I want to help build a nation." Worthy stewards of the church, will you not permit your money to colabor with such a life? There is yet "much land to be possessed," much people to be remade, many riches both temporal and spiritual to be garnered by the steward of Christian finance.

2. Converts Material Commodities into Mental and Spiritual Energies.

Gold and silver, bonds and stocks and real estate holdings, have value only as they are contributors to physical, mental, and spiritual forces. Money buys and prepares food and makes and buys books. True knowledge of nature will give an uplift toward God. Fellowship with the Father will build a bond of brotherhood. A sense of brotherhood crowns every man a king. King stands for power. Power increases value. Such values double in quick succession, if with the increase in value there is a corresponding increase in the sense of stewardship of those values. This steward finance specialist is a man of vision, one who sees opportunity. His outreach is speedy and permanent. He builds his money into life, and life is eternal. It is safer than bank vaults and its utility is multiplied in infinite succession. The Steward Must Make Three Decisions.

1. Whether He will be True to the Trust. No one can decide for him. The pastor and official board of the church may present the needs of the local church and the call to world-wide service. Missionary secretaries and various expert messengers may tell of the millions without God, of the darkness in pagan lands, of vast sections of the earth peopled with his brothers and sisters and no doctor nearer than 700 miles. He may read of these things, but the steward must put his own hand into his own pocket or he may straighten himself and grip an empty hand so tight as to prevent pocket entrance. These crisis moments sometimes mean death to the steward as well as loss to the cause being presented. In such hours, it takes a steward of Christian statesmanship to lead to a wholesome committal of wealth to the cause of good.

2. When Gifts Should Be Made.

Here, too, there must be voluntary decision. Each Lord's Day, as God has prospered, a gift should be made for the local work. If for this, why not also for missions abroad--the supreme business for which the church exists? A new knowledge of need should call forth a gift or a pledge. God some way supplements the accumulating, conserving, and economic capabilities of worthy pledgers to a worthy cause, making possible the fulfilment of the obligation. In an emergency call, the steward is stone who is not moved to practical compassion. In leading to the exercise of Christian stewardship, the problem is to awaken a consciousness that the need of the church is a daily emergency. People are dying about us and the church could save them if we would discharge the tasks in our stewardship. Our neighbor is dead in woeful sin. We, too, are dead to duty. Proximity seems to deaden our sensibility of sin. God pity the near-sighted steward as well as the unjust one.

3. What He Shall Give.

Like the rich young ruler, the steward may sometimes he called upon to dispense to the absolute and extreme limit of his possessions, e. g., to save his own life. The consciousness of daily toil being essential to daily food and raiment develops athletes in the world's work and restores

decadent will and muscle power to successful endeavor.

"Wealth of the self indulgent rich," says Ruskin, "should be called their ill-th." Failure to discharge the stewardship function produces a congestion that stultifies high thinking and wholesome doing which in the end produces death to the spiritual impulses of life. Who will challenge that to save the life of another, even if it be only the earth life, it is the duty of all to give to the limit of the last piece of our possession?

I plead with my own heart and I plead with every steward in the Church of God, is flesh and blood and body more than the being that, dwells in the human house? Give all if the Master needs it. Give a portion if it is enough.

Failure in Stewardship Means Death.

Stewardship implies authority, ability, and resources (Matthew 25:14-21). With such wealth of power, kings are wont to be vested. If a person possessing such opportunity, when commissioned to a task, proves traitor, is there anything to do but to declare his commission annulled? If he could speak truth, if he could preach the gospel, if he could help others preach it, if he could establish the principles of Christian stewardship in other lives, if he could throw a life belt to a drowning man, if by the gift of a cup of cold water a noble son could be given back in health to a widowed mother, and will not, is there any law that will prevent paralysis of the arm that refuses to exercise and the heart that stops the pulse beat of response to the call of need?

Stewards of special power and possessions, what is your obligation? If you can conduct great architectural achievements, if you can create commerce and control finance, your stewardship is boundless, for you control both men and money. For such a one, the call of the King is all you have, all you are, all you will be, all you can do, all you can give is not your own, but is yours only in trust. It belongs to my children, to your brothers. Dispense bountifully, wisely, and systematically.

If you possess land, if the hills with their ore wealth is yours, if you hold a mortgage on the rivers of oil, if the coal beds lie in your landed estate, if the forests are your possession, and you are a Christian, O man of God, how tremendously wonderful are your opportunities, and how just will be the retribution of disaster to you if you fail in your obligation! Have you pastures and flocks, are the cattle and sheep on western and southern ranches yours, are the vast wheat fields or the smaller plots of production, and the corn and cotton acreages your source of income? Consider who made the sun and the soil, who stored the winds with the alchemy of life and growth, and out in the field or forest, some day, alone with God and the stars to look down at you, and the company of only the birds to remind you of the sparrow story, look at yourself, then look at India and China, at Tibet and Turkey. Raise your eyes to a vision of the continent even yet as "dark as midnight." Behold the isles of the sea, all waiting for what you call give them or can help send them, and if you are not stirred to the exercise of your stewardship, you are on the verge of defeat and your life's Waterloo is inevitable.

Success in Stewardship Means Life.

Jesus had no personal possession but his human life. Have you ever asked why Christ should die? His poverty in world-wealth left nothing but his life to give. In the midst of universal

selfishness, there was no way to establish Christian stewardship but by example, so the sacrifice was made ,and not only does he still live, but the impulse of his life shows us how to give and how to live. Give effort for the joy of somebody and the blue sky of Heaven will shine above you. Give thought for the relief of the suffering and your own pain will be forgotten. Give comfort to the broken-hearted and the self-burden will grow lighter. Give love and compassion and even the physical heart action will double its power. Give food to the hungry and a home to the homeless and God will increase the larder. Give time to think and plan and give and do for the church's local and world enterprises and you will live a decade in a day. The windows of knowledge and conception, vision and large living, open only to the faithful steward.

Give all for Christ and the church.

DH - 11-The Church 07 ■ The Disciples of Christ

THE CHURCH VII. THE DISCIPLES OF CHRIST

W. R. WARREN

Unique among the religious forces of the world are the ten thousand independent congregations known locally as Churches of Christ, Disciples of Christ or Christian Churches, and animated by the one supreme and controlling purpose of giving the Lord Jesus Christ supremacy in all things. The movement began a hundred years ago in several quarters of the United States. Since then many independent beginnings have been made on virtually the same basis; all of which have merged into the general movement on becoming acquainted with its spirit and plea. The movement appears under four chief aspects: As a reformation, a restoration, a union and a crusade. The Current Reformation.

Foremost of those who began at the first of the nineteenth century to protest against the unscriptural divisions in the family of God and to renounce all human creeds as tests of Christian fellowship, were Barton W. Stone of Kentucky, who took this position in 1803, and Thomas Campbell, a recent immigrant from the north of Ireland, who published "A Declaration and Address" in 1809, Washington, Pa. The question was not as to whether the creeds were true or erroneous. The sad experience of the Christian world had demonstrated that they were necessarily divisive. In later years a current statement, attributed to Alexander Procter of Missouri, has had general acceptance: "If the creed contains more than the Bible, it includes too much; if it contains less than the Bible, it contains too little, and if it is just the same as the Bible, it is unnecessary." The plea was that every individual should "stand fast in the liberty wherewith Christ has made him free." If he wishes to formulate a creed for himself, based upon the teachings of God's word, that is his privilege; but he has no right to force it upon anyone else. At the same time it is not only his right but his duty to resent and resist any effort to compel him to accept as authoritative anything outside the plain teachings of Christ and his inspired apostles.

These new reformers accepted gratefully the fruits of the Lutheran Reformation, but protested that it had stopped short of the goal and crystalized into a sect that was scarcely less intolerant than Rome. They honored Calvin and his insistence upon the sovereignty of God, but refused to wear the yoke which he sought to bind upon all believers. They accepted the full, legitimate fruitage of the great Wesleyan Revival, but declined to give themselves into subjection to the Methodist system. So they appreciated the good that had been wrought by Baptists and Independents, but were equally unable to put themselves under the hard and fast restrictions of either of these parties.

Crying out against both the divisions of the one church of Christ, and the intolerance of all the creeds and sects, they lifted the watchword "Back to Jerusalem," and sought to heal all the divisions in the body of Christ by adopting at once a creed that would forever need no revision, being nothing more nor less than the great confession pronounced by Peter and endorsed by our

Lord himself: "Thou art the Christ, the Son of the Living God." This, they insisted, was by our Lord's own authority, broad enough to include all Christians and narrow enough to exclude all who are not Christians. Not only so, but they soon and generally began to teach that this is not a propositional but a personal creed; that it demands, not faith about Christ, but faith in Christ. In the preaching of a hundred years every sermon has ended with the direct appeal to the hearers for immediate and outspoken decision: "Do you accept Christ?" The mainspring of the movement was a rediscovery of the great intercessory prayer of our Lord in the seventeenth chapter of John: "That they may all be one, that the world may believe," and the recovery of the book of Acts as the beginning of the prayer's fulfillment in the ministry and mission of a united and victorious church. The reformers said: "Let us renounce all our party names, absolve ourselves from all man-made creeds, forget all our prejudices and all our traditions, all our prides, and all our possessions outside of Christ, and restore the Christianity of Christ and His apostles in its message, its form and its life." The Restoration of the Christianity of Christ.

Immediately they began to preach, both publicly and from house to house the gospel of the first century instead of the theology of the eighteenth century. Their textbooks for this proclamation were Matthew, Mark, Luke and John. They memorized these sacred writings. "Protracted meetings" lasting two and four weeks and longer, were held that were simply straightforward and glowing expositions of one or another of these holy documents. Both logically and experimentally it was found in accordance with Romans 10:17 : "Belief cometh of hearing, and hearing by the word of Christ." This eliminated at once the dependence upon the direct, miraculous operation of the Holy Spirit upon the hearts of sinners and the arbitrary bestowal of faith as a gift from God to the elect. They recited the facts of the gospel and found that belief of the story led regularly to the acceptance of Christ as both Lord and Saviour. The recognition of Christ as King involves implicit obedience to him. The believer, like Saul of Tarsus, cries out, "Lord, what wilt thou have me to do?" First and most fundamental of the Saviour's commands is "Repent." The mission of the Son of God in the world was "to save his people from their sins." Since man is a free moral agent, he must concur in this process by renouncing sin and choosing holiness. It is not sufficient to believe--"The devils also believe and tremble." There must be a change of heart, a right-about face. As the prophets of old had preached, "Cease to do evil, learn to do well." This had been the burden of the preaching of John, the forerunner, and continued without abatement throughout the personal ministry of the Lord himself.

He commissioned his apostles to establish the church. In compliance with this holy charge, when the condition which he had named had been fulfilled in the descent of the Holy Spirit on the day of Pentecost, the first gospel sermon was preached and three thousand souls became obedient to the faith, thus inaugurating the Church of Christ in the world, with the same sanction of divine approval that had commended the beginning of the Saviour's personal ministry. More than a coincidence there is manifestly in the facts that Jesus asked baptism of John in the Jordan where he was preaching baptism for the remission of sins, saying "Thus it becometh us to fulfill all righteousness," and that the answer of Peter and the rest of the apostles on the day of Pentecost to the three thousand who cried out in faith, "Brethren, what shall we do?" was, "Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." The primary command to be baptized is to be obeyed implicitly. This requires that its subjects must be such as can believe and repent. That it must be

immersion in water is clearly indicated by the meaning of the word itself and the context of every reference to baptism. The design is the remission of sins, "not by putting away the filth of the flesh, but by the interrogation of a good conscience toward God. Infant baptism was necessarily excluded, not only by the requirement of faith and repentance, but by the failure to find scriptural reference to baptismal regeneration, the theological dogma on which infant baptism was originally based. Emphasis was placed upon the spiritual significance of the ordinance and its merely ceremonial character set aside. It is the outward expression of faith. It is the sacred symbol of the Lord's death and resurrection. It is typical of the new birth into the Kingdom of Christ. It is the initial step of the penitent believer in a life of obedience. Its whole value is in its relation to the Christ in whose name alone it is valid. As the facts of the gospel were accepted and the commands of the gospel obeyed, the promises of the gospel were realized. First, there is the remission of sins; second, the gift of the Holy Spirit as the abiding comforter in the heart of the believer. As he "continues steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers," he shall be "kept by the power of God" and share an incorruptible inheritance with the saints in light.

Examination of the New Testament records seemed to show conclusively that the church established in Jerusalem on the day of Pentecost and the local congregations set up in Antioch, Ephesus, Corinth, Rome and elsewhere by the inspired apostles, kept every first day of the week as a day of rest and worship, the "Lord's Day," in memory of the Saviour's resurrection, and on that day regularly celebrated the Lord's Supper, which he had instituted, "the same night in which he was betrayed." As baptism was a solemn covenant between the individual believer and his Lord, expressive of faith on the one hand and redemption on the other, so was the Lord's Supper a weekly pledge of love and fellowship between the soul and his Saviour. Therefore, the table is spread in the name of the Lord and the church neither invites to it nor debars from it, but enjoins all who are in Christ to remember him in accordance with his expressed desire. As the local New Testament church was presided over by elders or bishops to look after its spiritual interests and served by deacons to minister to its necessities in temporal affairs, this general order of organization has been followed, with an effort to choose for the officers those members who manifest the moral and spiritual qualifications specified in the epistles. Where elders and evangelists give their entire time and strength to the ministry of the word, the prevailing custom, in accordance with apostolic injunction, is to supply them their living.

Christian Union. At the outset the reformers refused to establish separate churches. The Christian Association at Washington was made up of members of many different churches and was really a missionary society, its one declared purpose being the preaching of the gospel in needy parts. When they were refused fellowship in all the existing churches, they improved the occasion by establishing congregations as nearly as possible after the normal New Testament pattern. It is generally accounted that the first was that of Brush Run, near West Middletown, Pa., in 1811, though the erection of its building was commenced in the previous year. The membership of these churches, as of the Christian Association of Washington, was drawn from different quarters so that from the first there was not only a plea for Christian union, but the practice of it. In the earnest desire to heal rather than hurt the body of Christ, the Brush Run church in 1813 united with the Redstone Baptist Association, having been refused admission into the presbytery of Pittsburgh. The opposition among the Baptists compelled the Campbells and their friends to remove from the

Redstone Association to the Mahoning Association in 1823, and this having practically accepted in full the position and principles of the reformers, dropped the Baptist name and the associational organization in 1829. At about the same time Thomas and Alexander Campbell, his son, who had become the real leader of the movement, were powerfully reinforced by union with Walter Scott, a Presbyterian from the University of Edinburgh, who had independently arrived at substantially the same position. In 1831, Mr. Campbell and Barton W. Stone united their forces in a memorable meeting at Lexington, Ky. Some of Stone's followers, however, never consented to the coalition, but continue to this day in a denominational organization as the "Christian Church." Not only were these three main currents and many tributary streams of reformers thus united in one mighty movement, but into all of these had come in happy fellowship representatives of all existing denominations, both protestant and Romanist. There was not only a union of believers, but synthesis of excellencies in the continued life of all the churches. As the movement has grown for a hundred years, it furnishes a continuous acceptance of the apostolic injunction in First Corinthians, which, paraphrased for America, would read, "All things are yours; whether Luther, or Calvin, or Wesley, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." The church of the future must be the church of Christ, claiming all the mighty leaders whom he has raised up from the beginning, as its servants for Christ's sake. It must be formed, not by a compromise nor by elimination, but by coalition and comprehension and accumulation, until we shall have a body as self-sacrificing as the best Romanist; as pious as the best Presbyterian, as enthusiastic as the best Methodist, as loyal as the best Baptist, as missionary as the best Moravian, as free as the best Congregationalist.

Since the inception of this movement many other powerful forces have been making for union within the Church of Christ. Chief of all and all pervasive is the mighty missionary revival of the nineteenth and twentieth centuries. Strongly tributary to the general current are the Young Men's Christian Association, the Young People's Society of Christian Endeavor, the Student Volunteer Movement and the Laymen's Missionary Movement, and especially the Federal Council of Churches of Christ in America. The division of God's people has become economically, socially and spiritually intolerable. Whatever and whoever assists in bringing about the speedy answer to the Lord's Prayer "that they may all be one," and the end of which this is the condition, the universal Christianization of the world, is a friend of his race as well as a servant of his Lord. A Modern Crusade. The fourth aspect of the current reformation is its intense evangelistic and missionary spirit and passion. Its pioneers "went everywhere preaching the gospel," without money and without price. Practically they restored the first century conditions and revived the ministry of all members, the priesthood of all believers. Lawyers and doctors, mechanics and farmers, merchants and teachers carried their New Testaments in their pockets and sought wherever they went to lead men to Christ. All the missionary, educational and benevolent activities of the Disciples have grown out of this primary passion. The plea is the gospel.

Colleges have been established, beginning with Bacon College at Georgetown, Ky., now Transylvania University at Lexington, in 1836, and Bethany College in Western Virginia, in 1840, which, on account of Alexander Campbell being its president, has generally been accounted the mother of all our schools. Today there are over thirty of these institutions of higher learning with an aggregate property valuation of \$5,516,214, a total endowment of \$3,620,400, aggregate number of instructors 592, and a total student body of 7,054, of whom 1,200 are preparing for the ministry.

The churches of the several states and sections are organized into missionary co-operations to the number of forty-six, with an aggregate annual income of \$208,507. In 1849 the American Christian Missionary Society was organized with Alexander Campbell as its president. It has established 4,046 churches, brought 212,751 new converts into their fellowship, and raised and expended a total of \$2,646,263. It is chartered under the laws of Ohio and has its office in Cincinnati. One of its chief functions is the leadership of Sunday-school activities through an American Bible-school superintendent. The Christian Woman's Board of Missions has its headquarters in its own College of Missions Bldg., Indianapolis, Ind. It was organized in 1874, and had in 1915, 3,470 auxiliaries and 90,090 members, with an income of \$373,582. Its work is about equally divided between the home and foreign fields: United States, Canada, New Zealand, Jamaica, India, China, Mexico, Porto Rico, South America and Africa. The Foreign Christian Missionary Society was organized in 1875 and is now preaching the gospel in England, Scandinavia, Cuba, the Philippine Islands, Japan, China, Tibet, India and Africa. Its missionaries number 181 with 805 native evangelists. Their work is evangelistic, educational, medical, literary and benevolent. Its receipts of \$464,149, in 1914, came from 3,187 churches, 4,100 Sunday-schools and 1,598 individuals. The total receipts from the first have amounted to \$5,738,196. The Board of Church Extension, of Kansas City, Mo., has accumulated since its organization in 1888, a fund of over a million of dollars, which is loaned to churches to enable them to build and is repaid with interest in five equal annual installments. The board has aided 1,776 churches; 1,100 of which have paid back their loans in full; thus bringing the total of all loans to \$2,841,097.

Through the zealous interest and generous gifts of A. M. Atkinson, the Board of Ministerial Relief was constituted in 1895. Its new receipts for 1915 were \$39,729. Eighty-two aged and disabled preachers and fifty-one widows were helped. The permanent fund is about \$80,000. The National Benevolent Association of the Christian Church was organized in 1886 in St. Louis. Its institutions are six Orphans' Homes, in St. Louis, Cleveland, Dallas, Texas, Atlanta, Ga., Denver, Colo., and Omaha, Neb.; four Homes for the Aged, in Jacksonville, Ill., East Aurora, N. Y., Walla Walla, Wash., and Dallas, Tex.; the Christian Hospital, Valparaiso, Ind. Under its auspices a great Christian Hospital has been erected in Kansas City. The regular receipts for 1915 were \$135,602. The Men and Millions Movement is a united effort of these organizations, in a five-year campaign, to enlist 1,000 new missionaries, promote the Every-Member Canvass in all the churches and secure \$6,000,000 in direct gifts of \$500 or more.

American Temperance Board of the Churches of Christ centers in Indianapolis, Ind.

Commission on Christian Union was organized in 1910, with Peter Ainslie of Baltimore, Md., Chairman. It issues {The Christian Union Quarterly.} The National Board of Christian Endeavor for the Disciples of Christ is represented by its superintendent, Claude E. Hill, of Valparaiso, Ind.

Christian Board of Publication grew out of the investigations and report of a committee of twenty-five appointed at the National Convention of 1907, and the gift of \$350,000 by one of the members of that committee, part to purchase the Christian Publishing Company, the rest to enlarge its equipment and extend its service. It is administered by thirteen unpaid directors. All profits not needed in the development of the publishing house must be distributed to the missionary, benevolent and educational organizations of the Disciples of Christ. It publishes most

of the books of the Restoration movement, including Alexander Campbell's works and innumerable tracts: {The Christian-Evangelist,} a weekly journal of wide influence, and complete series of Bible-School Helps, both uniform and graded. It furnishes, also, all sorts of church and school supplies and the books of all publishers.

All of the above organizations participate in a great annual convention, which, at the Centennial celebration, Pittsburgh, 1909, recorded an attendance of 40,000 with 30,000 sitting together at the Lord's Supper. They are supported by the voluntary offerings of churches, Sunday-schools and Christian Endeavor Societies, and by individual gifts, both direct and on the annuity plan, and by bequests.

Some 2,000 churches, with 150,000 members, mostly in the South, refuse to affiliate with any sort of an organization or to use musical instruments in their worship. At the request of their leaders they are listed separately in the United States census and not included in the Year Book, which is published by the American Christian Missionary Society.

There are two groups of churches in Great Britain, distinguished principally by the more conservative brethren having no salaried ministers, debarring the unimmersed from communion and soliciting no funds outside of their membership. In Australia the churches of Christ are especially well organized, devout in their life and earnest in their evangelistic efforts.

Probably the most devoted and zealous Christians on the globe are the native Africans of the F. C. M. Society's station in the Belgian Congo. In sixteen years the membership has grown to 3,736. Every tenth person is supported by the nine as a missionary to the tribes that are still ignorant of the gospel. In addition to tithing their incomes of eight cents a day, for this purpose, they make large, annual free will offerings.

Until recently the Disciples have been a rural people. Healthy progress is now being made in metropolitan centers.

It is noteworthy that, in spite of their receiving practically no additions by immigration, the Disciples have a higher rate of increase than any other Protestant body in America, and now rank fifth in numerical strength. The ratio of male to female members exceeds that of any other Protestant people except the Lutherans, being 41 ½ to 58½, while the general Protestant ratio is 40 to 60. In the Christian Endeavor movement the Disciples early took high rank. Nearly all congregations have societies. Their aggregate membership and their activity rank them as one of the two or three strongest bodies in the international movement. The modern Sunday-school revival found early and generous response. In the grading of schools, organization of adult classes, training of teachers and growth of attendance, the Disciples stand among the first. In 1909 a special Front Rank Standard was formulated. At each annual state convention banners are awarded the schools that have attained its six points of excellence. To December 25, 1911, the International Association had issued Certificates of Recognition to 26,767 adult classes, with 641,246 members. The Disciples (Christians) are credited with 6,643 classes and 150,709 members, leading all the other religious bodies. Methodist Episcopal schools come second with 5,782 classes and 146,167 members, and the Presbyterians third, with 2,234 classes and 52,015 members.

Until long after Mr. Campbell's death it was freely predicted that, having neither creed nor governing body, the movement which he had led would soon disintegrate. On the contrary, it alone came unbroken through the Civil War, passed through the reconstruction period introduced by modern science without a heresy trial and is to-day distinguished by a harmony of teaching and solidarity of life that amazes the student of current religious affairs. The fundamental principles of liberty in the truth, loyalty to Christ and unity in service are cherished more fondly with each passing year. Three patent distinctions are found, not strangely, to characterize the Disciples wherever they are met: Enthusiastic support of civic, moral and political reforms, intense and fruitful evangelism and hearty sociability. They are the most American of Americans, the most Protestant of Protestants; and humbly aspire to be the most Christian of Christians.

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
 - 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net